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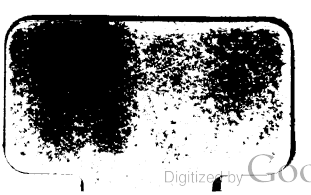

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MONTHLY MEETING.

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THE RIGHT REV. SAMUEL SEABURY, D.D., BISHOP OF CONNECTICUT, AND RHODE ISLAND.

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THE MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

With Thirty-one Maps and Illustrations.

BUDDHA AVATAR.

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JANUARY 1, 1884.

JAPAN.

THE Society's staff of Missionaries in Japan has been recently sadly reduced in numbers. It consisted of four European ordained Missionaries, in addition to a volunteer colleague, one European lay helper, several native catechists, and two ladies connected with the Ladies' Association.

Both the Tokio Missionaries, Mr. Shaw and Mr. Wright, have been obliged to come home on furlough; and the Mission has also lost the services of their honorary helper from ill-health. It is most unfortunate that there should be so many simultaneous absences; Mr. Wright, we regret to say, will not be able to return to the great work which he has been laying the foundation of in Tokio since 1873. He is, though kept at home, still to work for the Society, being appointed Organising Secretary for Ireland.

Our correspondents, therefore, in Japan, are the Rev. H. J. Foss at Kobe, and the Rev. E. C. Hopper, who has gone from Kobe to Tokio, the capital.

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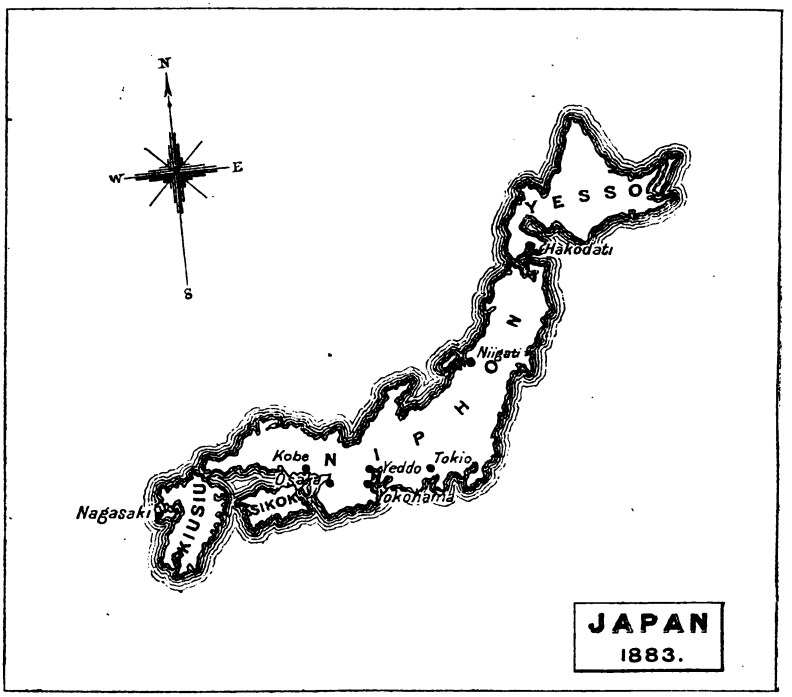
Mr. Hopper asked Mr. Foss to change work with him for two or three weeks, in order that he might see the work at Tokio, and thus a double report on it be sent home.

Mr. Foss accordingly thus describes his visit to Tokio :—

"There seems to be a good steady work going on at all of the three stations, and the staff of workers seems to be earnest and capable. Shimada, who preaches at Kiyobashi, Holy Cross Church, is much helped by Wakè, a kind of churchwarden, and lately they have begun a Bible Class, to



be held after the Sunday morning service, which I trust may both bring the Christians together, and encourage them to study the Bible. A small but regular congregation gathers on the Sunday afternoons at Ushigome, Church of the Ascension, and a Sunday school of some twenty or twenty-five boys and girls is held afterwards by an old lady employed weekdays in teaching sewing. I went there in the morning on the second Sunday, and administered the Holy Communion—ten Christians communicating. Yamagata preached a plain and forcible sermon afterwards. I noticed that in the *Shichi Ichi Zappo* (a Christian newspaper) of June 1st, a sermon of

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Yamagata's 'On the season of Pentecost, and the work of the Holy Spirit,' was printed, having been taken down by some one who heard it, and thought it likely to be widely useful. He seems a conscientious and careful worker. Two catechumens were admitted on the first Sunday that I was in Tokio, one at each church. I was struck with the feeling of responsibility, as Church workers, evinced by most whom I met at Tokio and in the country.

COUNTRY CHURCH IN THE TOKIO DISTRICT.

"You are no doubt aware that a small primary school is attached to each of the Tokio churches, and that there are two like schools in some way connected with the Mission in the country. The Kiyobashi school is, I understand, well attended, and seems likely to become more and more useful.

"I cannot refrain from taking this opportunity to give you a short account of a meeting at which I was present while in Tokio, on the occasion of the seventh anniversary of Mr. Shaw's Church at Shiba. Seven years ago, on June 4th, 1876, shortly before we came out, the first little church was opened at Shiba, and the first congregation formed; and on June 4th

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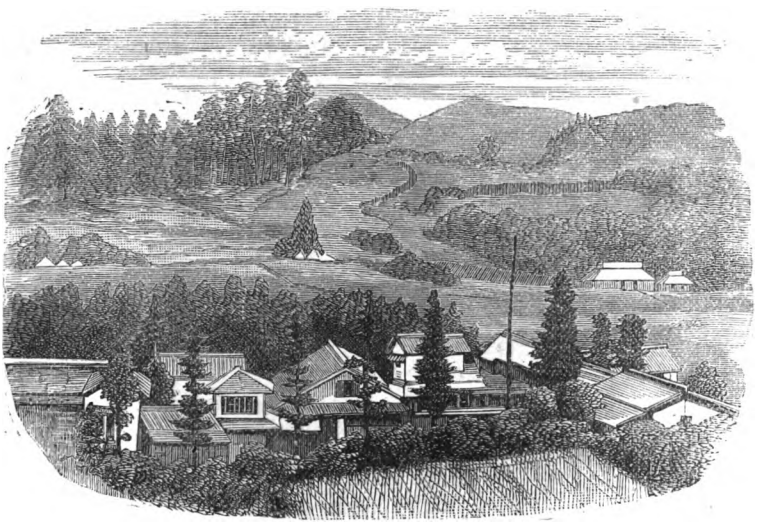
1883, the Christians assembled in goodly numbers at a service in the pretty church, and afterwards at a social meeting in the large schoolroom connected with the church. Tajimi, the catechist, told me that he was glad to say that although he had been afraid that the Christians would grow dead and cold in the absence of Mr. Shaw, there was, on the contrary, an increase of zeal shown; and as a comment on that, five persons were admitted as catechumens at the service—three women, one man, and a lad. At the meeting I was struck with the number of women present, and also with the fact that no particular class or age of converts (as so often in other churches) seemed to be represented, but that old and young, gentle and simple, were gathered there.



HOUSE OF JAPANESE CONVERT AT ONO, TOKIO DISTRICT.

"I was asked to address the people, which I did by taking a few thoughts from the lesson for the day, which had just been read (John xv.), for surely no better could be chosen for the anniversary of a church. Shimada (Mr. Wright's catechist) followed, on 'Christians the Servants of the World,' and then Tajimi made an excellent speech on the importance of the second 'week of years' of a child's life when he begins to go to school, and to inform his mind, and form habits for good and evil; and he insisted on the no less great importance of the second 'week of years,' now opening in the life of the young Shiba church."

Mr. Hopper, writing at about the same date, refers to some private events of perhaps more than private interest:—

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"Three weddings in nine days is naturally an important event in so small a Mission.

"On June 23rd Henry Hughes was married at Hong Kong. On June 28th I was married to Miss Margaret Mead, of the American Church Mission at Ôsaka. As Bishop Williams could not come, we were married by Foss, assisted by the Rev. C. F. Warren, C.M.S. My wife has been a Missionary here for two years.

"On July 2nd our good catechist, Job Niiya, was married to a Christian girl of the American Board Mission, Kobe.

"On Ascension Day we re-opened our little church at Ushigome, which was too small. By adding twelve feet we have, I hope, provided for some time to home. It did not cost us very much.

"On the same day the three Church Societies (S.P.G., C.M.S., American Episcopal), met at Kiyobashi church for the joint service of intercession for Missions. Addresses were given by Rev. Mr. Tai, native deacon, and Tajimi (Shaw's catechist), Shimada and one of the C.M.S. Christians offering up prayer.

"There seems really to be some feeling of unity among the Church Christians. Members of the three Missions met at Uyeno (a district of Tokio) last week for a united gathering. In all seventy-eight were present."

Writing a week later, Mr. Foss tells of his own work at Kobe. The following extract speaks of progress in the translation of the Bible, and the work of the Divinity school, the Bible classes and schools:—

"There have been three Bible classes carried on day by day during most part of this half year, Niiya taking the two younger classes, and showing a good deal of tact in his persevering and careful management of them. Of late I have also been having a class in the Psalms, for Divinity students, Midzuno, Niiya, and Matsuda attending regularly. The subject was chosen at their special desire, the Psalms being then one of the few books of the Old Testament translated into Semi-Japanese. However, since that the whole Old Testament has appeared in the same form—a Chinese translation marked in such a way that it can be easily read into Japan. This is a very great boon in itself, as it will enable scholars to read the whole easily, and serve gradually to prepare the way for the regular Japanese translation, which is even now coming out bit by bit, and to effect which the more quickly, some further definite steps have been taken by the Permanent Committee of Translation. Now a little of Genesis, ch. 1—12, Joshua, 1 Samuel, Proverbs, have already been published, and some progress has been made with several other books.

"The Divinity students have been studying also the Epistles, have read Joshua and Judges, and are gradually going through the Articles, and some are also reading Robertson's 'History of the Church.'

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"The Rev. G. H. Poole (C.M.S. at Osaka) was good enough to examine the first three classes of our school in English last week (July 16—18), and says that there is a general improvement since last year in the papers (though there has been quite a migration of all our senior and promising pupils to Tokio). I do not remember whether I have mentioned that the head boy of our school matriculated at the Engineering College in Tokio, and was second out of eighty candidates, gaining from his high place a scholarship equivalent to three years' gratuitous tuition (board and rooms included). He is, I hear, studying Christianity also, under the care of one of the Professors at the College. The Rev. H. Evington examined the three Bible classes on Thursday last (July 19th), and, I believe, was fairly satisfied, though I expected that some of the pupils would have done much better."

Another addition is being made to Japanese church literature by the printing of a Church hymn-book, containing some 140 hymns, which has been prepared by the Rev. T. S. Tyng, of the American Episcopal Church.

Mr. Foss gives a most interesting account of the marriage of the catechist, which Mr. Hopper referred to in his letter:—

"Job Niiya, who has been in Kobe for six months studying and watering others, was married on July 1st to Nakatsumi Kuma, a Christian girl brought up in the American Girls' School in Kobe. The service took place at 8 P.M. in our chapel, James Midzuno being best man. After the service we adjourned to the school-house (Mr. H. Hughes's abode), where the bride and bridegroom signed their names, and then we all proceeded to my house, whither the general company had preceded us, and addresses of congratulation and the like were offered to the happy pair. The church was crowded, though only invited guests were present, and one of the rooms in our house was also crowded, though all the company seated themselves on the floor, which had been previously covered with rugs. The marriage hymn was composed for the occasion by James Midzuno, and was sung to the tune of 'Christ who once amongst us' (Ancient and Modern); this and the chant were accompanied on the harmonium by Peter Matsuda, one of our scholars, who has been taught by Mr. Hopper. Mrs. Page, an English lady who lives in Kobe, kindly played the wedding march after the service. The festivities at our house did not last long; the newly-wedded couple having arrived in their carriage and pair (drawn by two bipeds), they were escorted to the corner of the room, the very farthest from the door, where the bridegroom took the place of honour with his right shoulder to the wall, and his bride on his left, facing the company, of course. Then the master of ceremonies (Midzuno) called upon four persons in rotation, one of whom recited a short piece from Longfellow (Hiawatha's return home with Minnehaha); the next two read congratulatory addresses, one in Chinese and one in English.

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the last (Yetori) made an amusing speech, especially reverting to the great help a catechist would gain from having a wife. Midzuno then followed, and after a little preface sang an old Japanese wedding song, which was saluted by the barks of our big watch-dog, who was startled at the loud, monotonous chant in which the song was delivered. After this tea was handed round, and each guest had a little basket given him and her, containing Japanese cakes and the fruit of the loquat, and the wedded couple returned to their carriage at 10 o'clock, and were escorted to their home by the 'friend of the bridegroom.'"

The burden of work thrown upon these two Missionaries by the absence of their colleagues has been very heavy indeed. Mr. Hopper especially has felt overwhelmed by having to look after both the Missions of the Society in Tokio with the out-stations. The announcement of Bishop Poole's appointment has cheered them; and looking for reinforcements, which are so much needed, and Mr. Shaw's return, when his health permits, they, as well as we, may regard the Church's advance in the encouraging and interesting Missions of the Society with much hope for the future.

SAD TRAGEDY IN THE NICOBARS.

BY THE LORD BISHOP OF RANGOON.

A FEW months ago, accompanied by the Rev. C. H. Chard, I visited the Nicobar Islands, to see what steps could be taken for commencing Mission work amongst the people living there. We received a most hearty welcome from Mr. De Roëpstorff, the Government Agent at Camonta, who with his good and kind wife entered most heartily into our project. We visited a large number of the villages, and saw a great deal of the habits and customs of the people. Of these I hope to write fully, as soon as I can find time for doing so.

The islands are so unhealthy for Europeans that we decided that the best course would be to found the Mission on the

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Andamans, and then for the Missionary to visit the Nicobars from time to time, and try to induce boys to return with him to be instructed in the Mission school. Mr. De Roëpstorff spoke kindly to the people, and did all he could to win their confidence in us. Some of the very people with whom we conversed had, in years gone by, robbed and murdered shipwrecked crews, and they are under constant dread that the Europeans will retaliate. On the Sundays we gathered a large number of the savages in the bungalow. They have no idea of a Supreme Being; they pray to an impersonal There. They listened very attentively whilst I told them in the simplest language of the living God, of His power and love, of Christ and His mission. Some years ago they suffered greatly from an earthquake; and so one man said, if there be such a Being as you speak of, pray to Him that we may have no more earthquakes. I said that I would do so, but that they must also pray themselves. Mr. De Roëpstorff got three lads to come to him daily for school, and was preparing them for the Mission school.

On the 24th of October, Mr. De Roëpstorff was riding out with his wife, when a havildar (a non-commissioned officer) shot him dead, and immediately after blew his own brains out. The havildar had been brought before him in his magisterial capacity. There was no other European on the island. Poor Mrs. De Roëpstorff had to make all arrangements herself. At the grave, she repeated what she remembered of the Danish Lutheran Burial Service; the three Nicobarese boys knelt down and repeated the prayers which Mr. De Roëpstorff had taught them, and the savages came, and, tearing up calico, threw it into the grave—their way of showing respect and sorrow for the dead. Humanly speaking this is a great blow to our prospective Mission. But we fall back upon the foundation principle that God will supply instruments for His work. Thanks to the liberal aid of the S.P.G., we have means provided, we are waiting—oh! that it may not be for long—for a man of apostolic spirit to be the first Missionary to the Andamanese.

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QUEBEC.

THE BISHOP'S VISIT TO LABRADOR.[1]

HAVING visited Labrador during this summer I propose now to give you some information concerning the state of the Society's Mission on that coast.

The Mission extends from Anticosté to the Straits of Belle Isle (about 300 miles). Over this the Missionary travels once, and sometimes twice, in the summer, in his boat, and once in the winter in a dog sleigh.

This is the only part of the diocese where at the present time the population is increasing. On my last visit there were about 300 souls belonging to the Church. There are now 500. The increase has come by the crossing over of fishermen from Newfoundland. During my visit sixty-five persons were confirmed.

But perhaps the best way to bring the Mission before you will be to make some extracts from my journal:—

On Saturday, the 28th of July, I went by rail, accompanied by the Rev. J. Hepburn (who was formerly the Society's Missionary on the coast for five years), to Rimouski, 140 miles below Quebec, to embark there in a steamer which was to take me to Mutton Bay, in the centre of the Mission, where I had desired Mr. Brown, the Missionary, to wait for me.

When we reached Rimouski the steamer had not arrived; and we spent the Sunday there. Two Church families only reside at Kimouski, and these are visited by the Missionary from Riviere du Loup, forty miles further up the river. Many passengers, however, were there awaiting the sailing of the English steamer; and we had both morning and evening prayer, with congregations of about forty.

On Monday we started for Labrador. But the engines of the steamer failed, and she was obliged to land us on Saturday, August 4th, at Point Esquimaux—about half-way to our destination. Point Esquimaux is a French fishing settlement, where only one English family resides. We were most hospitably

[1] Part of Labrador is in the diocese of Quebec and part in the diocese of Newfoundland.

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received, and there we spent the Sunday. A schooner going to Natasqhan, ninety miles further on our way, came in on Sunday. The captain and some of the crew attended our evening service: after which we went on board the schooner and sailed the following morning, and arrived at Natasqhan on Friday. There we engaged a boat to take us to Casco—thirty miles—and reached that place just as night was closing in. As we entered the bay a schooner going in our direction was coming out. To her we transferred ourselves, and reached Harrington, one of the chief settlements of the Mission, the next day. Here we landed, and in the evening we had a hearty service, all the population crowding into the largest room in the place. We slept at Harrington, but as I did not wish to confirm until our return, when the Missionary would be with us, we left in the morning in another schooner, and reached Mutton Bay on Friday, the 10th.

This is the centre of the Mission, and here the Missionary came on board to meet us. The Mission-house is here, with the upper part arranged for a church. Several families reside here, and the congregation is largely increased from ships in the harbour.

On Saturday we went six miles to Tabatière, where three were confirmed. I may say, once for all, that the services usually consisted of morning or evening prayer, Confirmation, and Holy Communion, with sermon and address to those confirmed. Whilst we were there a whaler came in, one of her crew, a fine young fellow of nineteen, having died of brain fever. Mr. Hepburn buried him, and we returned, reaching Mutton Bay by 10 o'clock P.M. On Sunday we had a full church and hearty services—nineteen were confirmed.

On Monday we started in the Mission boat for St. Augustine. Mr. Kennedy, whom we were to visit, lives on an island—or rather granite rock—at the mouth of the St. Augustine river. As there are some hundreds of these island rocks, all close together, and very much alike, it is easy to lose one's way among them. This we did, and, striking among them too far to the westward just about nightfall, we wandered about, seeking in vain for any landmark to guide us. After several

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hours of this, just as we were thinking of anchoring for the night, we came to a spot which was recognised; and then we made our way to Mr. Kennedy's, arriving there at 11.30 P.M., and finding all in bed.

The next morning, after service, we endeavoured to proceed on our eastward course, but were obliged by stress of weather to put back.

On the 14th we went with Mr. Kennedy some miles into the bay to an island which had been selected as the only spot affording sufficient soil for a burying-ground. This I consecrated.

On the 15th we had a fair wind, and sailed for Shecateca (one family), Baie des Rochers (two families), and Dog Islands (two familes)—the distance in all being twenty-eight miles. At night all those within reach came off from Baie des Rochers for service, and one was confirmed.

On the 16th we left with a strong fair wind, hoping to reach Bradore (thirty-six miles), but just as we were entering the formidable Bradore Bay we found the fishermen pulling up their anchors, and running home before the strength of the breeze. Still, as I was very anxious to get on, we held our course, the great seas following us fast, and breaking just behind us. The boat was going so fast that she kept well away from them, till we suddenly had a new experience. I was surprised to see a wave breaking, not behind us, nor over us, but away by the bows of the boat. Supposing that all danger was behind, I was contemplating this with some satisfaction, when I perceived the water coming noiselessly but rapidly over the gunwale into the stern. Those most experienced in the ways of boats and seas were nearly as much astonished as I was. A little more of this quiet pouring in of water, and we must have gone down stern foremost. Then we gave up all hopes of reaching Bradore, and turned the boat's head for Belles Amours—a good harbour, which, after some difficulty, we made, and were hospitably entertained by the family of Mr. Buckle—Roman Catholics.

Here our boatman nearly lost his life. He was going in a small boat, after dark, to the Mission boat, when he suddenly found himself in the water, the boat having sunk under him.

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He could swim, however, and contrived to reach the shore, when he returned to Mr. Buckle's, drenched, and not a little frightened.

On the following morning we started for Bradore. The distance was only nine miles, but it took us all day, as there was no wind, and our boat is very heavy to row. At Bradore we had service in the house of Mr. William Jones—eight were confirmed. Nearly all the inhabitants here are of one family, Mr. Jones being the patriarch. Whilst staying with Mr. Jones I was informed of a melancholy event which happened since my last visit, and which shows the danger there is to life on this coast in the winter. There are three houses in a row, the outside ones not being more than eighty yards apart, the other in the middle. Mr. Jones lived in one of the end houses, his daughter in the other. During a heavy snow-storm his daughter and her husband, fearing that their house would be blown down, attempted in the middle of the night to go to the father's house for shelter. And although it was only eighty yards distant, and there was another house half-way, they lost themselves. The man after a time contrived to reach the father's house, and when the brothers, who hastened to the rescue, found their sister, she was frozen to death.

On Saturday, the 18th, we turned our faces westward again—no Church people now residing between this and Blanc Sablou, where the diocese ends. We had a long day, and were obliged to leave our boat, and get a lighter one to row the last six miles, reaching Stick Point late at night.

There we spent the Sunday. The neighbours assembled at the house of Mr. John Goddard for morning prayer and Holy Communion—six were confirmed. In the afternoon we rowed to Bonne Esperance (six miles), where a goodly congregation assembled, and six were confirmed. In the evening, service was also held at Salmon Bay, four miles off.

On Monday, the 20th, we returned to Mr. Welmon's at Baie des Rochers, stopping on our way at Old Fort Island, where one was confirmed. In the morning I consecrated the ground where, since my last visit, Mr. Welmon had buried his wife; and after early Communion we started for St. Augustine in a

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fog. We steered rightly enough by compass till we came up to the islands. There we lost ourselves in the fog, and wandered about for half the night, getting aground, or rather on the rocks, more than once; and finally slept in the boat. Next morning we found ourselves within half a mile of the house we were going to. On our way westward we again spent a day at Mutton Bay, and then sailed for Mrs. Manger's island. She and her daughter are the only Church people there, but there we spent the Sunday morning, the good old Christian rejoicing greatly in the long-looked for celebration of the Holy Communion. In the afternoon we sailed over to Harrington, and there said evening prayer, all the settlement being present. Nine were confirmed.

We seized the first favourable day for proceeding on our own journey, and after a hard day's beating were obliged to put in at the house of a Frenchman—M. Galebois. Here I had another proof of the dangers of a Labrador winter. When I inquired for the M. Galebois who had been my host when I was here before, I was told that having gone out to hunt he had been lost in the snow. His body was found within a few yards of his house.

We pushed on the next day to Mr. Gilbert Jones's. After evening prayer two of his daughters were confirmed, and on the following morning, after an early celebration, we sailed for Washiconti. There are only two families here, but the evening service was fervent, and I *felt*, as well as knew, that where two or three are gathered together in His House, the Master is in the midst.

On Friday, August 31st, we reached Casco, where several families from Newfoundland have settled. Some of them are leaving, however, this autumn. All the settlement met for evening prayer, and seven were confirmed. I found an invalid here—Mr. E——, who came from Newfoundland in good circumstances; but, having suffered from illness, and other misfortunes, he is now almost destitute. He lost his wife last winter, and whilst he was going to get assistance for her in her illness, he was struck with a chill, from which he has not recovered, and I fear never will. I advised him to go to

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Quebec. He is now here, and I have procured for him admission into the Marine Hospital, where he will be well cared for, and placed his four children in the Church Home for boys and girls, respectively.

We then moved over to Kegastka, where live Mr. Forman and his two sons. Here we were detained eight days by storms, the navigation between Casco and Natasqhan, where our work ends, being the worst on the whole coast. The seas rise so high that no boat of the size of ours can live, and there is no possibility of putting the boat on shore, or finding a harbour.

When we did get to Natasqhan we found that the schooner in which we hoped to have sailed to Gaspé was gone. However, another was expected to sail soon for the Bay of Chalew, loaded with fish; and we waited for her at the "Rooms" of Messrs. Rohir of Jersey, at all of whose establishments the clergy are on all occasions most kindly entertained. After four or five days we sailed, and the schooner touching at Perle, I got a chance to land and spend the Sunday in Gaspé Basin and Sandy Beach, which I was very anxious to do—Sandy Beach having been for some time vacant.

On Sunday night we went on board a steamer which plies between Gaspé Basin and Campbellton, on the Intercolonial Railroad, and so came home to Quebec.

ST. THOMAS' COLLEGE, COLOMBO.

AMONG the Institutions connected with the Society's Missions in the diocese of Colombo, St. Thomas' College is the most prominent.

On the occasion of the presentation of prizes to the students last September, ample evidence was given of the excellent work which is going on under the Rev. E. F. Miller, the Warden.

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His Excellency, Sir John Douglas, K.C.M.G., the Lieut.-Governor, presided, and presented the prizes. In his address he spoke of the high position the College held in Ceylon, and the valuable education and training it afforded.

The Director of Public Instruction in Ceylon said :—

"It was always a very pleasant task to be called upon to praise, and honestly praise, good work, and when that work was not only good in itself, but popular and successful and recognised outside, it became still more pleasant. Now he supposed he knew St. Thomas' College certainly more than most men in Ceylon, and he had known it very intimately, and had carefully noticed its progress for the last ten years; and he was very pleased to be able to tell them to-day that at no time during that period had it stood higher—they could judge of its success in good learning for themselves—in prestige, or good tone and management, than it did now. He would give one or two good proofs of what he said. Under the grant-in-aid system a certain sum of money was paid for each boy who passed in certain subjects. Three years ago the College was able to earn a grant of 1,200 odd rupees, but this year it was over 2,000 rupees, a grant at present earned, so far as he knew, by no other school in Ceylon; and not only was the gross total so large, but the individual total as earned by each boy had risen from ten rupees three years ago to over sixteen now, which showed that the large increase of money value had not been attained by simply pushing through a certain number, but each class was individually excellent, each scholar had increased in the proportion of ten to sixteen. In the last Cambridge Examination this College carried off five prizes out of a possible eleven for the whole of Ceylon. He thought that was a very strong point, and one which ought to be brought out, for it spoke most highly for the work of Mr. Miller and his efficient staff of assistants."

The Hon. W. H. Ravenscroft, the Acting Colonial Secretary, said :—

"Wherever he went throughout the island he found that they were doing much for the good of the country. Many had received their education at this Institution, and this was not only honourable to themselves, but it must cause great satisfaction to the Warden and members, and must be, he was sure, a large measure of reward to them for their self-denying efforts."

The Bishop of Colombo spoke of his attachment to the College, and went on to express his sense of the value of its work by adding :—

"I venture to say that St. Thomas' College and other institutions like it are providing not only education for the mind and body but education for the heart; they are performing not only a mental and athletic but a social

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and spiritual work—a spiritual work, for I make bold to say that the work which has been carried on here has been done for no merely earthly consideration but in the spirit which animated the man whose portrait hangs over your heads, the spirit of true religion in which this College was founded and in that spirit it has still been carried on. Your Warden has been able through times of great discouragement and constant labour in a trying climate, with little refreshment, to carry on this work with success because he has trusted in no earthly arm, because with the *laborare* he has combined the *orare*. I feel certain that when those two elements as the

THE CATHEDRAL, COLOMBO.

motive power which guides an institution of this kind shall come to be separated, St. Thomas' College will have lost its glory and will soon sink into its decline. We are here under the shadow of the Cathedral, and while we extend a loving hearty welcome to all who will come, we do not disguise that our strength lies, as much as we have, in our attachment to the Church of God, in our love to Him, and the honour of His divine Son, and what has been done here has been done, I believe, by the Warden and all the Masters for that sake."

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THE SOCIETY'S ANNIVERSARY IN NEWCASTLE.

SPEECHES OF THE ARCHBISHOP OF YORK, THE BISHOP OF CARLISLE, THE HIGH SHERIFF, AND THE BISHOP OF THE DIOCESE.

THE Annual Meeting of the Society for Newcastle-on-Tyne was held in the Town Hall on Monday, December 3rd. There were about 1,300 or 1,400 persons present, and some fifty guineas were collected. On the previous day (Sunday) there had been sermons in the Cathedral, that in the evening being preached by the Lord Bishop of Carlisle.

At the meeting in the Town Hall, the Chairman, the Bishop of Newcastle, in speaking of the great Society which was spreading the knowledge of the Gospel, wherein they lived, and in which, by God's help, they hoped some day to die, said that

"He would remind them of England's responsibility in this matter. He need hardly, on busy Tyneside, remind them of the fleets of Great Britain. He need hardly remind them that, in these days of iron steamers, there were in all parts of the world still sailing ships, and England really was covering the globe, and her responsibility was equal with the amount of the ground she covered. This Society had especial claims upon them, for it sought to send out with emigrants—those of their own flesh and blood—those ordinances of religion to which they had been accustomed at home. It was not until they followed those emigrants, as he had followed them personally, into some of the wild countries—seeing them under the shade of the great forests of the North-west of America, under the burning sun of Africa, and in other places—and saw the actual life-work far distant from their native country, that they could understand the solitariness and difficulty which they had to bear and undergo; and there came over them a strong weary longing for the sound of the church bell they had heard so often at home. Not only did the Society provide for those emigrants, but also, as far as possible, provided for those heathens by whom the English settlers were surrounded. He showed how English settlers often carried with them intemperance and other evils, which counteracted the message which the Missionaries carried with them. It was the fashion in England sometimes to sneer at Missions. They had nothing to do with the results. It was theirs to sow, and to pray; it was God's to give the increase, and some day to reap the harvest. They must therefore do the best they could on their knees in their own private chambers, giving out of their substance, and not be discouraged by the

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apparent want of success." In the sermon preached in the Cathedral on Sunday night the Bishop of Carlisle told them that "man's failures were sometimes God's successes; and he would add to that, that man's difficulties were God's opportunities. They must sow in the Mission fields, and leave the issue to God; and the issue would come in God's own time, and the harvest would yet be beneficial."

The Archbishop of York moved:—

"That whilst the past work of the Society deserves our warmest thanks and recognition, the daily increasing spiritual needs of our brethren in the colonies and dependencies of the empire, which this Society is labouring zealously to supply, demand immediate attention and support."

His Grace, after referring to the history and progress of the Society, especially contrasting the condition of the work now with that of the year 1738, when Bishop Butler preached the Society's Anniversary Sermon, said that:—

"Throughout the world Christianity had, perhaps, been doing more during the last hundred years than it had done for centuries before. So far from despairing, he told them they were engaged in a great religious revival. He knew there were opposing forces on all sides, but when were there not opposing forces? If a man would study the history of the human race he could not study it fairly without also studying the history of religion. They could not find him a single nation or a single tribe that had been able to dispense with religion altogether. The time and money they gave to religion would be found to have been the most profitable they had spent. The more they were able to give to one object the more they would find themselves able to give to another."

The High Sheriff of Northumberland, in the course of his remarks, said:—

"They had heard from M. de Lesseps of the great increase of trade on the Tyne. Did that not bring them more responsibility? Was it not important that emigrants should find Mission stations when they landed in strange countries? He trusted they would all become subscribers to the funds of the Society."

The Bishop of Carlisle urged the importance of every parish having a regular organisation in connection with some Missionary Society, and not leaving such work to mere spasmodic efforts. No home charities would suffer by the money that was sent into foreign parts. He referred to the work done by Missionary Societies in the past, and contended that no one was able to judge of what the ultimate success of that work would be.

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THE SOCIETY'S SPECIAL MISSION TO MANITOBA AND THE FAR NORTH-WEST.

By Rev. W. Henry Cooper,

Formerly S.P.G. Missionary in Australia and New Zealand.

(Continued from page 378 of the volume for 1883.)

FRIDAY, May 25th.—Mr. Dobbs, the lay reader of the Camille district, drove over to Mr. Ashby's in his buckboard to take me to a Mr. B——'s house, where I was to remain while working round that part of Norfolk county. We started early, as our horse was anything but fast; it was one Mr. Dobbs had just "traded." Before we had driven a couple of miles, I found that Mr. Dobbs had two leading ideas—one was that he is a first-rate judge of a horse, and the other that he is clever in making a "trade," that is, changing one animal or thing for another. The consequence is that no man in the district has worse horses, or is prouder of them, than my very good-natured driver.

Our route was over the Tiger Hills, a long and low range dividing the Lorne and Norfolk counties. We drove eight miles, visiting some settlers by the way, and calling at Mr. Dobbs' house, where service was to be held the next Sunday morning. Two miles farther and we arrived at Mr. B——'s, by whom I was kindly received. Mr. B——, himself a graduate of T.C.D., is the son of a late eminent Dublin clergyman, and is married to the daughter of an Irish judge.

No Church of England service had ever been held in the neighbourhood by a clergyman, although Mr. B—— had frequently applied for one. So my welcome was very warm, and many were the expressions of regret that the accommodation afforded me was not what my kind host and hostess would have wished; but I was not only satisfied with my bed-room—the granary—but was most comfortable; my bed—a tick filled with straw, upon half a dozen sacks of wheat; a couple of barrels

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did duty for wash-stand and dressing-table, and then I had the luxury of a tub, which one gets in very few places in Canada. I spent four days with the B——'s, visited all the settlers in the neighbourhood, holding three services on the Sunday, and one every week evening. I held in this district of Norquay and Camille, from May 17th to June 2nd, four celebrations of the Holy Communion, and fifteen services morning and evening. The Bishop hopes soon to send a clergyman to take charge of the district, and the people promised to build a house as soon as possible for his reception and also to make up $500 (or £100 sterling) a year towards his stipend.

While at Camille I bought an Indian pony, for which I paid 15*l.* She was a rather pretty-looking mare, about fourteen and a half hands, but too light for my weight and work. The man I bought her from assured me she could carry me thirty miles a day, and keep herself on the prairie grass. It is astonishing the journeys these small ponies make, either in Red River carts, or carrying a big, awkward-looking Indian, who appears to ride half as heavy again as his weight. Fortunately, I had brought my own saddle and bridle from home, for, though I went through all the principal sadlers' shops in Winnipeg I did not see an even commonly decent-looking English saddle; those used in the country are of the Mexican pattern, with high pommels and great clumsy wooden stirrups, comfortable to ride on when one is used to them, but very awkward-looking to English eyes.

Friday, June 1*st.*—Having finished my work in the Norquay and Camille district, I started to hold a series of Mission services on the south side of the Pembina River, and then to make my way north to the Canadian Pacific Railway. I could get very little information before I left Winnipeg about the country I was about to travel through. It seemed to be a *terra incognita* to the clergy. Indeed, as I afterwards found, no Church of England service had ever been held, nor had a clergyman ever been seen in many places I visited.

Mr. Dobbs kindly offered to accompany me part of my journey, and I gladly accepted his offer, as, besides the companionship of a very good fellow, I had the advantage of

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being able to take a larger stock of clothes than I could have done on horseback, which added considerably to my comfort. We left Swan Lake (where I had held an early celebration that morning) about two o'clock, and for eleven miles travelled through a well-settled country. A great deal of land was under crop; the wheat was coming up nicely. On the main trail the creeks were bridged, but on leaving the track at a place called Keatings we had a rough and swampy country to travel through, and had much difficulty in finding our way. The last five miles, leading to a new bridge across the river, were very bad indeed; two miles being through thick bush, with large swamps and sloughs to cross. Four miles south of the bridge we reached a rough and very dirty stopping-house, but as we were both tired and hungry we ate our greasy supper of fried pork with great relish. The sleeping accommodation was wretched; I was offered share of the postman's bed, which I declined, and had to sleep on a shelf in a room with half the family!

I started at 6 A.M. the next morning, leaving Mr. Dobbs to follow, as he preferred waiting for breakfast. I thoroughly enjoyed my early ride of ten miles. The morning was clear and bright, the sky unclouded, and the air bracing; and as I cantered over the prairie towards Pilot Mound, the only hill that breaks the dead level of the view on all sides, I experienced that delightful sense of freedom that one can only fully realise in a new and unsettled country. The little town—I beg its pardon, "city"—of Pilot Mound, I reached at eight o'clock, and found a new and good hotel and about thirty houses, all built on one side of the hill. Not one of the inhabitants, I was told, was a member of the Church of England. A Presbyterian minister lived in the "city," and worked a large Mission district for many miles round. The place was also visited by a Wesleyan preacher. The services were held in a kind of public hall, which was in reality an "upper room." Another ride of ten miles brought me to Clearwater, where I was to hold service the next morning. Clearwater is very prettily situated in a hollow on the Cyprus Creek, and consists of a good grist-mill, several stores, and about ten houses. We

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took up our quarters at the little hotel, which was clean and well kept.

Sunday, June 3rd.—Morning prayer and sermon in the School House—the first Church of England service ever held at Clearwater. Although the service was to begin at 10.30 A.M. the people assembled some time before. Many of them had come eight or ten miles. I walked up the hill to the school, and talked with them, and found there was a general wish to have a clergyman settled in the district. One woman had a young baby in her arms. I asked her if the child was baptized; she said "No," and that she had another at home two years old, also not baptized. She had been waiting for a clergyman to come round, and had only heard of my visit late the night before, so was not, she said, able to get the children ready. These people were respectable settlers who had been three years on their farm, six miles south of Clearwater. They complained bitterly of the way the Church people were neglected, and said in a few years' time there would be no use sending clergymen, as the people, having no other services to attend than those of Wesleyans and Presbyterians, would attach themselves to these congregations and contribute to the support of the ministers who worked among them. As I could not think of leaving two children unbaptized, I promised to ride back twenty-two miles on Tuesday, and have service at the house of these settlers. A congregation of forty-three assembled for Morning Prayer; and after the service a meeting was held, when it was said that the district would engage to raise 100*l.* a year for a clergyman's stipend. After a dinner of roast bear's meat, started for a ride of sixteen miles to Cartwright, and arrived there at six o'clock, to find that no notices had been received by the people of my service. The resident Wesleyan minister had just come home from one of his outstations to preach in the school, and he very generously handed over his congregation of twenty-one persons to me, and attended the service himself. There were several Church people in the neighbourhood, who I afterwards learned would have been glad to attend if they had received notice. I got a good deal of information from the Wesleyan minister as to the way the

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Wesleyans work their Missions. He had a salary of 150*l.* a year paid him by the Mission Board, irrespective of the people, and had also an allowance for house rent. I could not but feel sad at finding ministers of different denominations occupying the ground everywhere I went, while the Church was entirely unrepresented, and our people in danger of becoming alienated from the faith of their fathers.

On *Monday, 4th,* I returned to Clearwater, and two days afterwards I rode seven miles back to Pilot Mound, as I did not like to leave the district without having a service there. Visited round the town; found one Church family, and got a congregation of ten together in the evening, although it was very wet and stormy. There is a place called Crystal City, about eight miles from Pilot Mound, but I was not able to visit it. A clergyman stationed at Clearwater could work the whole of this district. From Silver Springs to Cartwright the country is well settled and the farmers prospering.

(*To be continued.*)

Notes of the Month.

WITHIN the last month the Society has lost by death two of its most distinguished members, if distinction is to be measured by the services they rendered, not so much to it, as to the Missionary interests of the whole Church of England. In truth, both Anthony Grant and Anthony Huxtable were representative men, and each may be described as the complement of the other. It was given to Archdeacon Grant to embody and express, in the earnest and vigorous language of his Bampton Lectures in 1843, the principles which should underlie the active development of a Missionary spirit, and to treat with philosophical research the historical arguments in support of the Church's duty alike towards her own children in foreign parts, and to their heathen fellow-

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subjects of the British Crown. It was his privilege to be among the first to lift up his voice, and to speak with authority, just at the time of the great revival, when the Church of England was awaking from a period of comparative torpor to a just appreciation of her great commission, and when she needed the guiding voice and hand to impress upon her members the great truth, that the extension of her borders was the only surety for a vigorous and healthy life. In Archdeacon Huxtable was rather represented what may be termed the practical side of the Church's Missionary organisation. Without any special gifts of oratory, it was his function to give practical life to parochial machinery by infusing into those under his charge that care for others not so privileged which lies at the root of all Missionary enterprise. Not that Archdeacon Grant was content with having been among the first to give definite form and expression to theories which had been previously floating about, as it were, in space; he, too, was not slow to reduce them to practice; but in Archdeacon Huxtable the power of organisation and methodical energy were chiefly conspicuous. He proved how to an earnest pastor the principles of Missionary organisation were capable of being worked into the daily life of an English parish. In his paper on "Forty Years' Experience in the working of an S.P.G. Association," he taught his brethren among the clergy a practical lesson of how completely the success of their parochial work for Missions depends upon their own personal care and interest in the subject. The spirit which prompted him is best described in his own concluding words:—

"Oh! I long to see the claims of Missions placed on a higher level than they now occupy, and see it generally recognised that Missions should be the chief end of the Christian Church."

And thus it has come to pass that these two, who consecrated each his own special gifts to urging upon the Church of England, as a whole and in detail, a wider view of her responsibilities, have passed away almost together from the scene of their earthly efforts for the extension of the Gospel of Christ. To each the Church generally owes a large measure of grati-

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tude; and the Society for the Propagation of the Gospel will ever deservedly hold in high honour the memories of two life-long friends, who now rest from their labours for its welfare.

IT will be remembered that His Grace, the President, in his letter of congratulation to the Convention of the United States on the Centenary of Bishop Seabury's election to the Episcopate, suggested that one or more of the American Bishops should take part in the Society's Anniversary. The Convention have complied with this suggestion, and have deputed Bishop Bedell, of Ohio, to represent them. His Grace has invited the Bishop to preach the Society's Anniversary Sermon on Wednesday, June 18th, in St. Paul's Cathedral.

THE Annual Public Meeting is to be held on Tuesday, June 17th.

IT is generally known that the Society has decided, as opportunity offers, to appoint Organising Secretaries without cure of souls, and so able to devote their whole time and energies to the organisation of the Society in the dioceses to which they are appointed.

Already, since August 1st, this new system has been in operation in the dioceses of Durham and Newcastle, where the Rev. A. Chiswell (Gosforth, Newcastle-on-Tyne), late Archdeacon of Madagascar, is the Organising Secretary.

And on January 1st, 1884, the following Organising Secretaries enter upon office:—the Rev. T. Lloyd Williams (Wrexham) for Wales, *i.e.* the dioceses of Bangor, St. Asaph, St. David's, and Llandaff; the Rev. H. Field Blackett, M.A. (40, Warkworth Street, Cambridge), late of the Delhi Mission, for the dioceses of Ely and Peterborough; the Rev. W. Ball Wright, late of the Society's Mission in Japan, for Ireland in succession to the Rev. Dr. Buckley, resigned; and the Society's General Organising Secretary, the Rev. F. H. Hastings, R.N. (Heatherdown, Ascot), has been appointed Organising Secretary for the Archdeaconry of Winchester.

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DURING the year 1883 the Board of Examiners have had under their consideration the applications of sixty-one candidates for work abroad, of whom they have recommended thirty to the Society. The whole number of inquirers about work abroad is of course much larger, amounting to over 200.

Of the thirty recommended to the Society, eighteen were clergymen, and twelve lay candidates for Holy Orders. Of the eighteen clergymen, ten were University graduates, and two students of St. Augustine's. Of the twelve laymen six were University graduates, and five students of St. Augustine's.

Those of the thirty whose destinations have been already settled are thus distributed: Six for the diocese of Rupertsland; two for each of the dioceses of Quebec, British Guiana, Lahore, and North Queensland; and one each for Saskatchewan, New Westminster, Barbados, Calcutta, Madras, Colombo, Maritzburg, St. John's (Kaffraria), and Madagascar.

FROM Tamatave our latest intelligence is dated Oct. 26th, 1883. The Rev. James Coles still bravely remains at his post. He writes:—

"Our position in Tamatave is just the same as it was three months ago. Neither the Malagasy nor the French have done anything, but remain entrenched almost in sight of each other. During this past week two Malagasy came into town from the Hova camp, bringing despatches; we do not know what these were about.

"During the past month the French soldiers, requiring material to make shelters near the fort, carried away the roof of our church at Harte Point. On my calling on the captain and telling him the property belonged to the S.P.G., he apologised, and said had he known whose property it was it should not have been destroyed. He was told that it was a Hova church, under Mr. Shaw, and in that case it belonged to France, so he had made use of it; but now he would have it replaced as it was before. This has been done."

Such an incident is but an example of one of the ways in which Mr. Coles' steadfastness has been valuable.

AT length the much desired union of the West Indian dioceses in an ecclesiastical province is accomplished.

The first Provincial Synod was assembled at Kingston, Jamaica, from November 6th to November 24th, 1883.

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There were present the Bishop of Guiana (who was elected Primate), the Bishop of Trinidad, the Bishop of Jamaica, the Bishop of Barbados, and Bishop Branch, Coadjutor of Antigua.

After the celebration of the Holy Communion the Provincial Synod was formally constituted, the consent of the Archbishop of Canterbury, of the various diocesan synods and the local legislatures interested being produced.

Special questions relative to British Honduras, the Falkland Islands, Trinidad, and the Windward Islands, were discussed, as well as a large number of general questions relating to Church practice and discipline, upon which resolutions were come to. A complete code of canons on points connected with the constitution of the Province is the chief fruit of the Synod's work.

THE Committee of the Ladies' Association have been glad to find that at the close of their financial year, in addition to a balance in hand, the subscriptions and donations received during the year 1883 amounted to £5,761. The expenditure during the same time was £6,172. The total receipts include a sum of £954, which is a Special Fund entrusted to the Association for the support of 230 female scholars in various Mission schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers.

The Zenana Missions at Bombay, Ahmednagar, Kolapore, Dapoli, Calcutta, Cawnpore, Delhi, Roorkee, Madras, and Tanjore, have prospered during the year, the pupils under instruction being about 2,000. In addition to the pupils in the zenanas and in the schools connected with the Zenana Missions, about 1,250 girls are being taught in the schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. Another honorary worker has gone out this year to reinforce the Mission at Ahmednagar, and five others have gone to join the Missions in Madagascar, in Roorkee, Calcutta, and Trichinopoly. There are now 145 teachers on the list of the

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Association. Two hundred and fifty English Working Parties have contributed a large quantity of work and native clothing, and the Association has thus been enabled to despatch thirty-five large and valuable boxes in the course of the year to India and South Africa.

The first three volumes of *The Grain of Mustard Seed* may now be had bound in cloth, each for eighteenpence. Every member of the Ladies' Association is requested to promote the circulation of this magazine, which contains full information and letters from the Missions and schools abroad, lists of subscriptions and parcels, and original articles on Mission work, and other subjects of interest.

SAD news has just come from Singapore. The Bishop, writing on November 19th, announces the death of the wife of Archdeacon Mesney, on October 31st:—

"The loss to the Archdeacon is terrible. His wife had been his faithful friend and helpful fellow-worker for more than fifteen years, and had borne her share of the burden of his arduous work both at Banting, and afterwards at Kuching, with a courage and cheerfulness that was beyond all praise.

"But it is not only he who suffers. Every Missionary in Sarawak has lost a warm-hearted, sympathising friend. Mrs. Mesney took the most thorough interest in all the Missions, and she was gifted with a very remarkable power of memory—begotten, no doubt, of true sympathy, which enabled her to call to mind the family histories of almost all of the multitude of native Christians whom she had known, often to the great help and advantage of the clergy. The mourning in the Dyak and Chinese houses will not be less deep and sincere than in those of the European inhabitants. During the last year Mrs. Mesney had been working with Mrs. Hose at the establishment of a girls' school at Kuching, and it was chiefly owing to her influence that in some cases the Chinese prejudice against female education had been overcome. In every department of our life and work she will be sorely missed. May God comfort her desolate husband and five motherless children."

NEWS of another loss to the Church has reached us on the eve of going to press. The Venerable H. T. Waters, Archdeacon of St. Mark's, Kaffraria, the senior clergyman of the diocese of St. John's, died at East London a few days before November 22nd, when the news was despatched to us.

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Archdeacon Waters has been the Society's Missionary since 1859, and his work at St. Mark's has been often described in this magazine and elsewhere with thankfulness for the blessing which has richly attended it. He will be much regretted and missed in the whole diocese.

IN order to remove any misapprehension with regard to gifts to particular dioceses or Missions, we quote the following from a recently issued circular:—

"In the Report of the Special Committee, whose recommendations were adopted by the Society, the following passage occurs:—

> 'If our recommendations are adopted, the arrangements under which Special Funds are now administered will undergo a change, but Special Funds will not cease.'

"In conformity with the foregoing, the Society's Treasurers are enabled, by the permission of the Standing Committee, to receive money for the general purposes of any diocese with which the Society is connected, more than forty in number, or for any Mission on the Society's Lists, some 500 in number, with the understanding that the money so intrusted to the Society will be administered by it for the benefit of the particular Diocese or Mission named by the donor."

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, December 21st, at 2 P.M., the Master of the Charterhouse in the Chair. There were also present the Bishop of Colchester, the Bishop of Lahore, the Bishop of Newfoundland, Bishop Kingdon of Fredericton, Bishop Perry, Lord Robartes, *Vice-Presidents;* A. A. D. L. Strickland, Esq., Rev. B. Belcher, Rev. W. C. Bromehead, General Davies, General Lowry, C.B., General Maclagan, Rev. J. Frewen Moor, Sir Bryan Robinson, Sir J. Lintorn A. Simmons, G.C.B., General Tremenheere, C.B., W. Trotter, Esq., Rev. J. H. Worsley, *Members of the Standing Committee;* and Rev. J. W. Bennett, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, C. G. Burke, Esq., Rev. R. Codrington, T. Cree, Esq., Rev. E. S. Dewick, Rev. J. H. Du Boulay, Rev. J. J. Elkington, J. F. France, Esq., Rev. C. D. Goldie, Rev. W. C. Hayward, Rev. J. H. Hazell, Rev. T. W. Herbert, Rev. J. Hill, G. B. Hughes, Esq., R. F. Isaacson,

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Esq., Rev. B. Maitland, Rev. G. P. Pownall, Rev. J. Pryor, Rev. G. C. Reynell, J. W. B. Riddell, Esq., Rev. C. A. Solbé, Rev. R. Straffen, C. Knight Watson, Esq., S. J. Wilde, Esq., *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to November 30th :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

January—Nov., 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	32,847	6,703	3,535	43,085	75,618
SPECIAL FUNDS	9,980	90	7,101	17,171	33,287
TOTALS . .	42,827	6,793	10,636	60,256	108,905

B.—*Comparative Amount of Receipts for the General Fund at the end of November in five consecutive years.*

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations, and Collections	£28,640	£30,646	£32,400	£35,017	£32,847
Legacies	10,088	9,105	4,912	4,546	6,703
Dividends, Rents, &c.	4,165	3,827	3,682	3,658	3,535
TOTALS	42,893	43,578	40,994	43,221	43,085

3. The Secretary announced that the following Members of the Standing Committee would retire in February next :—

By Seniority—Rev. J. W. Festing, General Lowry, C.B., and General Nicolls.
By paucity of Attendance—T. F. Punnett, Esq., Rev. H. M. Villiers, and General Turner.

And that the following members of the Continental Chaplaincies' Committee would retire in February next :—

By Seniority—Rev. J. H. Snowden, and T. Parry Woodcock, Esq.
By paucity of Attendance—Rev. W. Allen Whitworth, and Rev. W. Panckridge.

Also that the Standing Committee would propose at the meeting in January, for re-election in February, the Rev. J. W. Festing, General Lowry, C.B., and General Nicolls,

And for election, Rev. Canon C. W. Furse, H. W. Prescott, Esq., Rev. J. Storrs, and (in place of Canon Cadman and the Dean of Windsor) the Rev. the Hon. J. W. Leigh, and Lieut.-General Sawyer,

And that the Continental Chaplaincies' Committee would propose at the meeting in January, for re-election in February, the Rev. J. H. Snowden, and T. Parry Woodcock, Esq.,

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And for election, Rev. F. H. Fisher, and General Sir J. Lintorn Simmons, G.C.B., also (in place of Rev. Dr. A. T. Lee, deceased) the Rev. W. Panckridge.

4. On the recommendation of the Board of Examiners and the Standing Committee, the following candidates were accepted for Missionary work :—

Rev. C. H. Gough, and Mr. W. Tait, Rev. R. Small, B.A., Corpus Christi, Cambridge, Rev. E. Paske Smith, B.A., Wadham College, Oxon, and Rev. Henry Holloway.

5. The following appointments made by the Bishop of Rupertsland were, on the recommendation of the Standing Committee, confirmed :—

Rev. F. Jephcott to Gladstone, Rev. L. Shepherd to Rapid City, Rev. D. Lewis to Fort Qu'Appelle, and Rev. W. Hooper to the East Side of Red River.

6. On the recommendation of the Standing Committee, titles to Deacons' Orders were granted to seven natives in the diocese of Madras, viz. :—

N. Gnânapprakâsam, I. Gnanaolivoo, J. Visuvasam, Y. Pakyanathan, J. Yesudasan, A. Gnanapragasam, and G. Yesudian.

7. The following Minute on the death of Archdeacon Grant, submitted by the Standing Committee, was adopted ; and a copy of it was ordered to be forwarded to the family of the deceased :—

The decease of the Ven. Anthony Grant, Archdeacon of St. Alban's, has removed from the ranks of the English clergy one of those to whom many of his brethren who survive him are indebted for the first kindling of their interest in the great subject of the Foreign Missions of the Church. In his Bampton Lectures before the University of Oxford in 1843 he was among the first to arouse the Church of England to the paramount duty of extending her system of Church organisation to the colonies and dependencies of the British Empire ; and the results have been in no slight degree due to the earnestness and vigour with which he impressed that duty upon the attention of the Church and Universities. The development of the Colonial Episcopate alone is proof how general a response his advocacy called forth ; while he did not forget to enunciate the leading principles upon which the evangelisation of the heathen world should be undertaken by the Church at home.

Archdeacon Grant was elected a Vice-President of the Society in 1846, and in the comparative retirement of his later years he maintained the same interest in the great work of which he may be said to have been among the first and leading advocates.

8. The following Minute on the death of Archdeacon Huxtable, submitted by the Standing Committee, was adopted ; and a copy of it was ordered to be forwarded to the family of the deceased :—

By the death of the Ven. Anthony Huxtable, formerly Archdeacon of Dorset, and Incumbent of Sutton Waldron, the Society has to deplore the loss of one of its most munificent friends and Vice-Presidents, as well as one who, as a parochial clergyman and Archdeacon, encouraged in every way the development of a Missionary spirit among those who came under his influence. Kind and gentle towards all men, and ever ready to respond to any appeal to his liberality, the Archdeacon devoted an ample share of his bounty to objects connected with the Society's work both at home and abroad. He also reduced to practice in his own parish the principles which

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should govern Home Organisation for Foreign Missions. His latest publication, "Forty Years' Experience in the Working of an S.P.G. Association in a Rural Parish," has become a handbook for the formation of such an Association in many another parish—proving how much depends upon the personal interest taken by the clergy themselves, if the cause of Foreign Missions is to flourish among their people.

For this practical co-operation with its designs, both in purse and person, the Society has rarely been called upon to mourn the departure hence of a more valued benefactor.

9. The resignation of an Incorporated Member was reported to the Society.

10. Bishop Kingdon, Coadjutor of Fredericton, addressed the Society, and presented the following extract from the Minutes of the Diocesan Church Society of New Brunswick:—

"ST. JOHN,
November 8, 1883.

"The Board of Home Missions of the Diocesan Church Society of the Diocese of Fredericton, in session this eighth day of November, 1883, having learned that his lordship, the Coadjutor Bishop, is about to visit England, hereby requests his lordship to charge himself with the mission of a Delegate from this Board, to convey to the venerable Society for the Propagation of the Gospel in Foreign Parts an acknowledgment of gratitude for assistance rendered in the past, whereby the Church in New Brunswick was originally planted and has been continuously sustained; and further to represent to the said Society the present circumstances and needs of this diocese, and to prefer an earnest prayer for such continued aid as it may be in the power of the said Society to extend.

"JOHN FREDERICTON,
Chairman of the Board."

11. The Bishop of Lahore addressed the Society on the subject of the tribes on the frontiers of India, and the work in the Delhi Mission.

12. The Rev. R. H. Codrington, from Melanesia, addressed the Society on the subject of the Melanesian Mission.

13. All the candidates proposed in October were elected into the Corporation. The following were proposed for election in February:—

Rev. A. S. Valpy, Farnborough, Hants; Rev. E. E. Quarrington, Horncastle; Rev. C. A. Potter, Thimbleby, Horncastle; Rev. F. Chenevix Trench, The Palace, Dublin; Rev. W. A. Strong, Bradninch, Cullompton; Rev. E. K. R. Morgan, Weald, Sevenoaks; Rev. J. S. Warren, Willoughby, Alford; Rev. C. R. Patey, Seremby, Spilsby; Rev. W. O. B. Allen, Shirburn, Tetsworth; W. H. Wakefield, Esq., Sidgwick House, Kendal; Rev. F. C. Autridge, Chaplain, Dockyard, Devonport; Rev. J. D. M. Crofts, Mountfield, Hawkhurst; Rev. P. H. Moore, Chadkirk, Stockport; Rev. E. J. Pope, Bradford Peverill, Dorchester; Rev. W. Andrews, Carlton Scroop, Grantham; Rev. W. J. Fertel, Wysal, Nottingham; W. A. Hodges, Esq., Mansfield Woodhouse, Notts; Rev. C. S. Milland, Costock, Loughborough; Rev. John Godber, Waverley Street, Nottingham; Rev. C. L. V. Baker, East Leake, Loughborough; Rev. W. Sparkes, Carrington, Nottingham; Rev. A. C. B. Dobie, Fontmell Magna, Shaftesbury; Rev. F. M. Garrett, Linslade, Leighton Buzzard; Ven. Archdeacon Gorton, Kirkby la Thorpe, Sleaford; Rev. Campbell Lock, Chalton, Horndean; William Laird, Esq., 63, Hamilton Square, Birkenhead.

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Smithsonian Institution, Washington, for 1881. Annual Report of the American Board of Commissioners for Foreign Missions, 1882 and 1883. Correspondence relating to the Troubles in the Turkish Missions of the American Board, 1883. Story of the "Morning Star" Missionary Vessel to the Pacific in 1856. The Branch of God's Planting, the Work of His Hands: a Memorial of St. Andrew's Church, Scituate, Mass., 1882. An Account of the White Kennet Library of the S.P.G., by Charles Deane, 1883. Report of the American Church German Society, 1881-2. Proceedings of the Seventh-Day Baptist General Conference, New York, 1883.

WEST INDIES AND SOUTH AMERICA.—Abstract of Proceedings of the Provincial Synod of the West Indies, Nov., 1883. Nassau Diocesan Synod Proceedings, June, 1883. Letter from the Bishop of Nassau, March, 1883. Report of Guiana Diocesan Church Society for 1882. Report of British Guiana Coolie Missions, 1882. Sermon by Rev. T. Farrar at Ordination of the late General Superintendent of the Wesleyan Society in British Guiana, June, 1883.

EUROPE AND HOME.—"Allgemeine Missions-Zeitschrift." "Berichte der Rheinischen Missions-Gesellschaft." Periodical Accounts of Moravian Missions. "Mission Life." Church Missionary Society's "Intelligencer and Record," "Gleaner," "Quarterly Token," "Quarterly Paper," and "Juvenile Instructor." "The Friend of China." Missionary Reports (Foreign) of the Free Church of Scotland, 1883. The Monthly and the Children's Record of the Free Church of Scotland. Occasional Papers of St. Augustine's College, Canterbury, also of St. Paul's Mission House, Burgh-le-Marsh. Report of the Bible Society for 1882. Report of the London Missionary Society for 1882. Report of the S.P.C.K. for 1882. Report of the Society for the Suppression of the Opium Trade, May, 1883. The London Churches and Foreign Missions, by Eugene Stock, Jan., 1883. Some Account of the Legal Development of the Colonial Episcopate, by Lord Blachford. Proposed Bishopric of St. Helier's, by Rev. P. Ahier. A Biographical Sketch of the Chaplains to the Levant Company, maintained at Constantinople, Aleppo, and Smyrna, 1611-1706, by J. B. Pearson, D.D., 1883. Report of St. John's House of Rest, Mentone, May, 1883. Combined Report of Missionary Studentship Associations, 1883.

NEWSPAPERS.—Indian Churchman, and its Supplement "The Epiphany." Bombay Diocesan Record. Ceylon Diocesan Gazette. Capetown Church News. Christian Express (African). Monthly Record of Diocese of North Queensland. Auckland and Melanesian Church Gazette. New Zealand Church News. Hawaiian Anglican Church Chronicle. Australian Churchman. Perth Standard. New Westminster Diocesan Church Chronicle. Churchman (U.S.A. Episcopal). Independent (U.S.A.). Northern Christian Advocate (U.S.A.). Church Guardian (Halifax, N.S.). Algoma Missionary News and Shingwauk Journal. Jamaica Churchman. Guiana Diocesan Church Magazine.

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NEW CALEDONIA.—Report of the Rev. George Scott.—Visits to Native Villages.—Hospital Work.—Decaying Races. (*With an Illustration.*)

NORTH CHINA.—Report of the Rev. W. Brereton.—Accessions.—Work in Peking.—Visits to Out-stations.—Domestic Persecution of Converts.

THE WEST-INDIAN-AFRICAN MISSION.

THE FOUNDATION OF THE DELHI MISSION. By the Rev. J. Stuart Jackson, the First Missionary of the Society to Delhi. *With an Illustration.* (*To be Continued.*)

THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA. By the Rev. W. F. Taylor, of Mossel Bay, in the Diocese of Capetown. (*Continued from p.* 414 *of the Volume for* 1883.)

NOTES OF THE MONTH.—The Society's Income.—Missionary Boxes.—Rapid River, Manitoba.—The Archbishop of Canterbury's Invitation to the Bishop of Ohio.—Work of a Secretary and Treasurer of a Village Association.—Farewell Service with the Bishop of Sydney.

MONTHLY MEETING.

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Proceedings of Rupertsland Provincial Synod, August, 1883.

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FEBRUARY 1, 1884.

CONSECRATION OF THE PRIMATE OF AUSTRALIA.

ON the first day of the year (the Feast of the Circumcision of our Lord) the Rev. Alfred Barry, D.D., Canon of Westminster, and lately Principal of King's College, London, was consecrated Bishop of the Primatial See of Sydney, in Westminster Abbey. The consecrating prelates were the Archbishop of Canterbury, the Bishops of London, Durham, Lincoln, Rochester, Algoma, and Dover, and Bishop Perry.

The occasion was in many respects a great one. The position which Dr. Barry has been chosen to fill is one of singular importance and dignity, while at the same time his acceptance of it, in view of all that he leaves behind him in England, is worthy of high praise.

The consecration of the Primate of Australia suggests a contrast between the present state of the Church in Australia and its condition when its first Bishop was consecrated only

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eight-and-forty years ago. The preacher, Canon Westcott, spoke eloquently of this in his sermon :—

"To-day they were not without encouragement. The first Bishop of their communion outside the British Isles was consecrated just 100 years ago, and now 133 Bishops looked to Canterbury as the seat of their Patriarch. Only forty-eight years had passed since Sydney was made the centre of an Australasian See, and eighteen Bishops, soon to be nineteen, had there reigned."

We may mention in connection with this growth in Australia that the Society has spent there something between £230,000 and £250,000. Canon Westcott continues :—

"The short annals of the Australasian Bishoprics recorded examples of saintliness, suffering, and self-devotion, and of administrative skill not unworthy to be reckoned with the great examples of the first ages. A wise organisation bound see to see, province to province. The withdrawal of State aid had left untouched the sense of national obligation. Nor had the effect of this wise and courageous policy been confined to the immediate sphere of its operation. Already those late teachings of the younger sisterhood of churches had been fruitful among ourselves. We had learned from them the beginning of the synodical action ; we were learning from them now the rights and duties of the laity. Might we not look forward to still greater lessons from the experience of societies which would be called in the fulness of time to meet new wants without surrendering any part of their heritage? We looked for a reawakening where the problems and conditions of action were simpler than at home. It might be that improvement would come through pain and distress. Even so ; pain would be turned to joy when we beheld the open presence of our Lord among us."

Going on to speak of the charge committed to the new Bishop, he spoke of the way in which familiarity with varied branches of knowledge, and their connection with the central message of the Gospel, had richly endowed the ruler who would have to deal with questions connected with the Church in Australia :—

"One was called from among them not only to rule a diocese, but to the Primacy of a continent. The foundation of a united Church had been firmly laid, of which he would have to fashion the manifold structure. Such a task could only be discharged through an intense belief in the Divine fellowship. Through that belief, it was doubted not, it would be discharged. He who was called to the task of watching over the first stages of a work happily begun would bring to its oversight the largest possible conception of its opportunities. To-day he was bidden to bring the ripe results of his life, of every work, of every thought, to a ministry

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which would command them to the uttermost. The issue indeed, the issue for the single minister, and for the whole Church, rested with God; but one might at least be allowed to recognise with gratitude the correspondence between the worker and the work. The government of a group of English churches, still growing as they had hitherto done, with marvellous vigour, called for the highest gifts of character and statesmanship. A friendship of more than thirty-five years enabled him to know better, perhaps, than some, how he to whom this charge had been intrusted had been marked out for the arduous office.

"There was no charge in which his natural endowments could find ampler scope; no charge to which the fruit of all earlier labours could have a more efficient application; no charge, he would add—though he did not underrate the sorrow which clouded the immediate prospect of labouring in a strange and remote land—more certain to bring peace to the surrendered soul, for this was true, however the world might judge, that the most perfect fulfilment of service was the fulfilment of joy."

MADRAS.

LARGE ACCESSIONS IN THE KALSAPAUD MISSION.

THE Rev. A. Inman reports growth of a gratifying kind and of great extent at Kalsapaud. This, it will be remembered, is one of the two great and successful Missions in Cuddapah, in the Telugu country.

Mr. Inman has to assist him one English clergyman, who is at present only in deacon's orders, and thirty-five native masters, catechists, readers, and teachers.

The Mission embraces sixty-seven congregations of converts, and includes in its operations two boarding-schools (one for either sex), and thirty-two other schools.

Mr. Inman's remarks, which we print below, show the careful pains which are taken in preparing the candidates for holy baptism, and instructing the baptised. Such care gives great emphasis to the statistics of the Mission. We would call attention to these three following figures. There are 1,486 baptised converts in the Mission, of whom 450 are communicants, and there are no less than 1,318 catechumens, or

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persons preparing for baptism. Thus the number of those seeking admission to the Church is almost equal to that of those already in the fold.

Straitness of means has hampered the Mission, but Mr. Inman writes that "in spite of adverse circumstances the Mission has been enabled, during the year under review, not only to hold its own, but further both to strengthen its stakes and lengthen its cords. Four new congregations of catechumens have been formed, and the old ones have added to their numbers, so that the total of adherents now reaches to 2,804, an increase of 423 upon last year's returns. A goodly number of catechumens were baptised in four several centres, and thus a considerable increase made in the number of our baptised Christians, which amount now to 1,486, a gain of 286 upon last year.

"The number of catechumens might have been still further increased, had we possessed the means of instructing them. Large numbers have pressed for teachers, but until we can give them these, they are not received as catechumens.

"Virtually the number of adherents is over 3,000, that is, more than double the number of 1880.

"The boarding-school keeps up its numbers, and obtained very good results at the last Government examination. Two of the most advanced boys proceeded early in the year to Mutialapaud Boys' Boarding-school, and will, I hope, proceed next year to Vepery S.P.G. High School. A new school-building for our boarding-school is nearly completed. It will be a substantial building, fifty feet long by eighteen feet wide, with a verandah running the whole length of the building. The present one, of mud and stone, used for school and chapel, is on its last legs, and rapidly subsiding to the ground.

"Among the chief events of moment to the Mission during the past year has been the change in the staff of Missionaries. The Rev. R. D. Shepherd, who has had charge of the southern district of the Mission since July 1880, was transferred last April to Kurnool. The Christian community were sorry to part with one so energetic on behalf of them and their children, and the good wishes of all accompany him to his new sphere of labour. Upon this loss, the advent of the Rev. A. Britten, in June, was doubly welcome.

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"In the face of the growing number of catechumens and Christian congregations noted above, it is important that the value of the general native agency should be rightly estimated. The native agents are the stay of the whole educational and congregational work. I know of no other agency which, combining at the same time fitness for the work and cheapness of cost, can take its place. What is our present system? Scattered over an extensive district are numerous congregations of catechumens and Christians, distant three, seven, and ten miles apart one from the other. Each congregation has its school. Take the catechumens first. They come to us perfectly illiterate, unable to read or write, and possessing only the most elementary ideas of Christianity, with the remains of heathen notions and practices to be discarded. It is evident that before they can make a profession of Christian Faith worthy of baptism they have a solid amount of truth to learn, and a moral character to be tested—in short, they require about eighteen months' constant instruction and guidance. This requires a teacher ever present with them: he can seldom look after more than two congregations, and this only when they are within two or three miles of each other. As a rule, the distance between the congregations makes a teacher necessary to each one. The same man is the master of the schools attached to the congregations. This teacher is, under our present system, one of our mixed native agents A picked boy, probably out of one of the village schools, he has been trained under the Missionary's eye at the boarding-school of the chief Mission station, at a very little cost. He can teach up to the fifth standard of the Government school system, which is higher than a village school ever attains to, and he can prepare the people for baptism and confirmation. He requires, on an average, only Rs. 6 per mensem. Without him the work stands still. No new body of adherents can be received as catechumens without an instructor, unless we adopt another system in regard to our converts. Even when all the members of a congregation are baptised, they require further instruction, and their children have to be taught."

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NEW CALEDONIA.

NEW Caledonia, one of the largest islands of the South Pacific, lies about eleven degrees to the north of New Zealand, Norfolk Island being nearly half-way between them. As it is a French possession, it has not occupied a position of such pressing claim upon the Missionary enterprise of the Church of England as the neighbouring isles, which are either British, or independent of any European power.

There was, however, a very great need for at least one clergyman to be sent there. Trade, the mines, and the plantations have brought a considerable number of British subjects, and the numerous British sailors constantly arriving and departing have given scope for most important "harbour work."

The Rev. George Scott was sent to Noumea in 1880, and has found a large field of work before him in ministering to the English-speaking people, while, as he shows in the journal from which he has sent us extracts, there are by no means small opportunities for his winning many of the heathen.

The whole island (as far as the English Church is concerned) is in his charge, with its five thousand square miles and fifty thousand people, as he is still the only clergyman. Perhaps the return of the number of baptisms during the last year may be taken as an index of the variety of his work. He baptised twenty-six in all during the twelve months, of whom eleven were English, one French, five half-caste, five Malabars, and four natives of New Caledonia.

"I have been thinking," he writes, "that a short account of a Mission tour I had through part of this island in June and October of this year might be interesting. I shall, therefore, give a few extracts from my diary, in reference to the number and extent of native and mining villages, military forts, and convict camps I visited all along the route.

"*Wednesday, June* 13*th.*—Left Noumea at 11 A.M. on board

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the *Reine des Isles*, a small schooner owned by a Chinaman, who acted as captain, along with five of a crew, and after sailing three hours north-west, through lovely scenery, with the bold rocky mainland on our right, and, now and again, a coral island on our left, we anchored in Tonghoni Bay, when the mate, two natives and myself, went ashore in a small boat, and remained two hours in the native village of Tonghoni. This village consists of from fifty to sixty houses, built in rows, and surrounded by cocoa-nut and orange trees, and had a population ten years ago of over 500 inhabitants, but now reduced, either by disease or murder during the insurrection here five years ago, to about a tenth of that number.

"I entered, or rather crawled, into nearly all the houses through a sort of a door, thirty inches by fifteen—the only opening in the house—and found the natives contented and happy in their wretched, filthy condition. I talked to them as best I could, and found out that none of them had any idea whatever of a state of existence beyond the present life.

"It occurred to me that the best and quickest way of imparting instruction to such a low, degraded tribe, would be to have a few of the elder boys and girls brought to Noumea and trained in one of our schools for a few years, and then sent home to teach the younger ones. I left Tonghoni at 4 P.M., and arrived at the mouth of the river Bouloupari at 8 P.M. Sailed two miles up this river in a small boat, then walked other two miles, along anything but a good road, in the dark, to an hotel where I dined and slept.

"*Thursday, June 14th.*—Rose at 5 A.M., and went to what was five years ago the native village of a powerful tribe, now in ruins and almost deserted. Visited the military fort and convict camp, and distributed New Testaments, small books, and tracts amongst the soldiers and convicts. Before leaving, at noon, I called at five cattle stations in the neighbourhood of Bouloupari, which are owned and occupied by English families who occasionally attend our service at Noumea, and arranged to have service in a private house, and baptise several children on an early day. Sailed at 2 P.M., and went as far as the village of Ouari, twenty miles further west.

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"*Friday, June 15th.*—Ouari, which was one of the largest native villages on the island of New Caledonia before the insurrection in 1878, is now in ruins, except a few huts scattered along the sea-shore. Atai, the late chief, was the first who revolted and entered the field against the French in 1878; but after a few weeks' desperate fighting the tribe was conquered and he himself taken prisoner, and afterwards beheaded and his head sent to France. Here I left the *Reine des Isles*, and, after walking about a mile inland, came upon a small village called Teremba, which consists of a military camp, convict station, a hospital, and a few private houses, occupied by Government officials. In the hospital I found ten patients—seven convicts and three soldiers—all suffering more or less from fever and consumption, and four of them seemingly near their end. I entered into conversation with each of these poor fellows, about Jesus and His Love to poor perishing sinners, and left a book or tract with each of them. I also distributed copies of the New Testament and tracts among the soldiers, convicts, and Government officials, who kindly received me, and thanked me very much for my visit. Left Teremba on horseback at 2 P.M., and rode eighteen kilometres inland, and eastward, as far as the village of La Foa, distributing tracts, &c., to squads of convicts at work on the road between these villages.

"*Saturday, June 16th.*—The village of La Foa, where I remained for two days, has a population of 120 inhabitants, all concessionnaire convicts, *i.e.* those who, through good conduct, have obtained a grant of land from the Government (five hectares, twelve and a half acres), and are allowed to live with their families as in France, except that they cannot leave the country, and must report themselves to the police every month. I spent the most of the day in this village, visiting from house to house, during which time I distributed a large quantity of books and tracts, entered into conversation, offered prayer, and held short services. I am glad to be able to say that I met with several French Protestant families here who are really living devout, Christian lives.

"*Sunday, June 17th.*—Dr. Vercontine, the resident doctor at

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La Foa, whose hospitality I enjoyed, kindly accompanied me to a Malabar village, a short distance from La Foa, where I baptised five Malabars (three children and two lads of sixteen and eighteen years of age), and arranged to baptise others belonging to the same tribe when I revisit the village. About a mile further on there are a few remaining houses of a village that was burned to the ground during the insurrection, and a monument with an inscription to the memory of Colonel Gelly.

"*Monday, June* 18*th.*—Left La Foa at 6 A.M., and continued my journey, through a bush track southward, distributing books, &c., all along the route, until I arrived at a cattle station at 10 P.M., where I changed horses, and slept a few hours, then resumed my journey, arriving in Noumea (a distance of ninety miles from La Foa) late on the following evening.

"*Wednesday, Oct.* 17*th.*—Left Noumea at 3 o'clock this afternoon for St. Vincent, a country village, and distant twenty miles from Noumea by sea, and fifty by land, where several English families reside, who are sometimes present at our English service in Noumea.

"*Thursday, Oct.* 18*th.*—To-day I visited more English families at Tomo, Wange, and Bouloupari, where I slept.

"*Friday, Oct.* 19*th.*—Yesterday I forded five rivers, one of which was four feet deep and fifty yards broad, and to-day I have travelled over forty miles along a lonely bush track (only three houses to be seen during the forty miles' ride), which is infested with bands of escaped convicts, who often rob and strip travellers of their clothes, and thereby manage to escape in the garb of a civilian to the Australian colonies. I happened to pass three individuals, who looked very like highwaymen. Perhaps the presence of a powerful dog running in front, and a revolver strapped to my saddle, had something to do, along with God's protecting care, with my safety.

"*Saturday, Oct.* 20*th.*—Visited the nickel mines at Thio, near a village of that name, on the east coast, 100 miles from Noumea, and held a service in the evening in the house of a miner, at the top of the tramway, 100 feet above the level of the sea. Four months ago there were twenty-five English-

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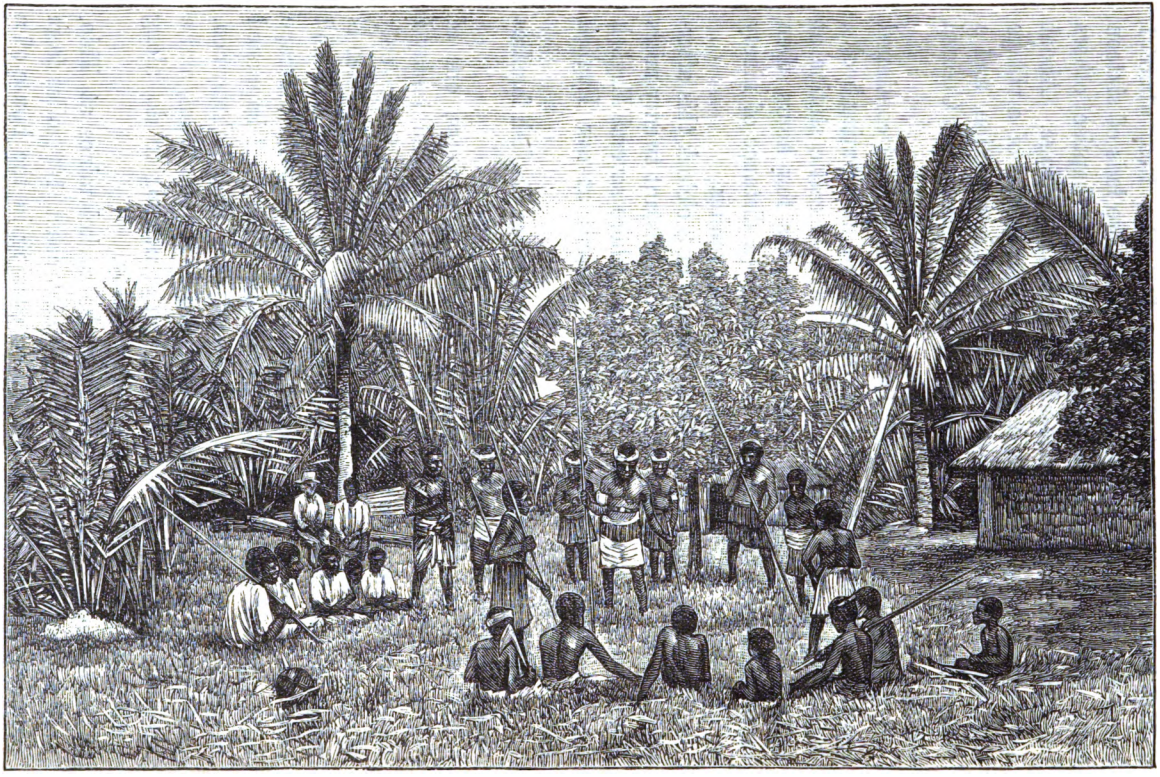

PILLOO PILLOO—NEW CALEDONIA.

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men employed at these mines. Meantime there is something like half that number.

"*Sunday, Oct.* 21*st.*—Went early this morning to a native villager in the neighbourhood of Thio, and had a long conversation, through an interpreter, with Philipo, the chief of the Thio tribe, chiefly about the difference between my God, the God of heaven, and Tamera, a heathen god I observed on the top of a pole in the centre of the village. While enumerating the trials he had passed through since the French took possession of his island twenty-seven years ago, Philipo told me that he had been a prisoner in his own house for the last five years, on account of the part he took during the insurrection and that, notwithstanding the large number captured and killed in the war, his tribe still numbered over 400. I gave him a few small presents, which he thankfully accepted, and in return asked a boy to run and fetch me some fruit. During the afternoon I met with nearly all the tribe living in villages scattered along the river side, and held a sort of conversational service, partly myself (as I know a little of that dialect) and partly through an interpreter. Held English service in the village of Thio, at 7 P.M., and baptised three English children.

"There is a custom, which must have been handed down from Old Testament times, which is strictly attended to by several native tribes on this island (an example worthy of Christians to imitate), and that is, that they give or offer up the firstfruits of all they possess to their gods. Large quantities of yams, pigs, &c., are brought to the residence of the chief, where they are evoked and piled up in the shape of a grain stack. The whole tribe assembles round the chief, who offers up a prayer to the god that gave them the yams and pigs, or it may be to the god of war, or god of rain; then, at the close of the prayer or address, the feast commences, which sometimes lasts for several days, followed by a pilloo pilloo, as shown in the photograph."

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NORTH CHINA.

WE printed a report from the Rev. W. Brereton in the *Mission Field* for September last. We have now a further most interesting account to publish.

As we remarked in prefacing his former letter, the Mission to North China is in its earlier stages; such a statement, therefore, as Mr. Brereton begins with below, is highly important and significant.

The baptism of twenty-two persons during three months might not be thought remarkable in an older Mission, where already there would be a fairly large body of Christians, and the influence of the Mission had made itself felt in its neighbourhood.

But at Pekin, where the native prejudices and the influence of strongly-rooted customs must offer enormous obstacles, such an increase is indeed a cause for thankfulness.

The picture is not entirely a happy one of accessions and growth; there are disappointments, persecutions, and fallings away. The Church has here, as she has had from the beginning, to pass through much, when she is first planted in a new land, which is at the time discouraging, but is generally a sign that the conflict between good and evil is going on in earnest.

Mr. Brereton says:—

"I have to report a considerable accession to our Church here during the past three months. Twenty-two persons have been baptised, and two admitted to the catechumenate.

"For convenience' sake I will give some details of the quarter's proceedings, not in chronological order, but according to stations.

"PEKING.—On April 8th the Bishop baptised a school boy whose bad health made it doubtful if he would survive until Whitsuntide, the time settled for the baptism of all the catechumens in our boarding-school. He however still lingers on, but with no hope of recovery.

"On Whitsunday I baptised eight boys. They had been a long time under instruction. Their baptism at once makes me very glad and hopeful, and very anxious. Possibly we may find among them, in time, a few qualified for the position of catechists or schoolmasters. But I have for their own sakes to discourage any such hopes. What we need far more

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than catechists, &c., is a good proportion of faithful Christians pursuing secular callings, independent of the Mission.

"In May I received two catechumens. One of them is an old pupil of the C.M.S. day-school, under Mr. Collins. I have opened a second day-school for heathen boys, putting it under the care of the master of the old day-school. The old day-school is intrusted to a young man who has just finished his training at the C.M.S. College, Ningpo.

"YUNGCH'ING.—The Bishop's visit to Peking in April enabled me to get away for a three weeks' visit to our out-stations. I started for Yungch'ing on April 5th, with Mr. Haggis, a student from St. Peter's Mission House, Chefoo, and the sub-deacon Chang.

"*Sunday, April 8th.*—Holy Communion at 8 A.M. Only seven present, including Haggis, Chang, and myself. A large congregation at matins. Rather disappointed there are no candidates for the catechumenate.

"The above extract from my diary shows that the Yungch'ing Church is not what I might reasonably wish in the matter of expansion. There is only one catechumen there, and he is unsatisfactory. Since my visit to Yungch'ing I have heard the sad news of the apostasy of two Christians who have joined a popular Taoist sect, which is spreading widely through the province. It is some years since they ceased attendance at Christian worship, so that the case is not so painful as it would have been were they among the worthier members of our flock.

"HOCHIEN.—We left Yungch'ing on April 9th, and reached our stopping-place, Shangchia-lin, in the prefecture of Hochien, on the 11th. I will give some account of my visit to this station in the form of extracts from my diary.

"*Wednesday, April 11th.*—Three men called to see us this evening, two Christians and one catechumen. Read some Scripture and repeated the Litany with them. One of them, Li Hui-Min, gave an account of the trials his daughter has to bear on account of her faith in Christ. She was married last year to the son of a *catechumen* named Hsii. Within the past year his neighbours have been threatening him that if he joins the Church they will refuse him all assistance on his farm, exclude him from the village—well, in a word, 'boycott' him. His wife's sympathies are with them in opposition to Christianity. Things, however, went on smoothly enough with the daughter-in-law until the festival of 'Sweeping the Ancestral Graves,' when she was compelled to go with the family, and forced down on her knees in the worship of her husband's ancestors.

"I have been going over in my mind this evening the history of our work in this place. In the spring of 1879 I spent three weeks here, preaching through the surrounding villages. In the autumn of 1879 Mr. Collins came here and baptised six men, the firstfruits. In March, 1880, I again spent three weeks here, and baptised three men. The Bishop passed through in January, 1882, and received five or six as catechumens. During the past three years the sub-deacons and other Christians from Peking and Yungch'ing have paid occasional visits here. Of the nine first converts, the three I baptised in the room where I write have passed to

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their rest. Two of them were old men; the third died by drowning. One of the old men died singing Christian hymns. He had none but heathen near him in his last illness. They reported afterwards that old Hsii had died mad, singing foreign songs!

"*Thursday, April 12th.*—To Shaohungtien this forenoon to preach and sell tracts and books. A small market, so we found few purchasers. Sold about ten tracts (at nominal prices). Rather hard to get the people to listen to our preaching. When (in answer to a usual inquiry) we told our ages, several men said of Haggis, 'Only twenty-five, and having such a beard!' 'Humph!' says the village wiseacre, in protest against the ignorance of his neighbours, 'don't you know that foreigners have beards from infancy!' The sub-deacon was tickled beyond measure by this remark.

"Went this afternoon to look up two Christians at a small village called Hsiao Ch'ai. Found one of them at home. As I sat in his house and looked around at the dirty, squalid appearance of people, house, furniture, everything, and, above all, at the dirty, slatternly appearance of the women who came to peep in at us, I felt almost overwhelmed by the thought of the difficulties which must lie in any man's way who endeavours to live a Christian life amidst such surroundings. This man's house stands about on a level with what I have seen of Irish cabins, or the dirtiest, poorest type of London dwellings, and yet he ranks in the village as a middling farmer.

"We could get no satisfactory promise from him to resume Sunday worship with his fellow-Christians.

"On our return to the inn found two catechumens waiting to see me and be examined before baptism. Found them fairly well instructed in the first principles of the Gospel. One of them, indeed, an old man of sixty-seven, was very shaky on the letter of the Creed: yet his industry in trying to commit to memory the Creed, Lord's Prayer, and Ten Commandments is perfectly astonishing, considering that he is not a man of literary habits or tastes. I am not sorry that my rigid rule of insisting on the knowledge of these three standards verbatim put him to such trouble. Promised to go to their village on Saturday and examine the remaining candidates for baptism.

"*Friday, April 13th.*—Market day in Shang-chia-lin. Sold in the street seventy books and tracts. It was impossible to *speak* about Christianity to the people, as they were too distracted with wonder at the foreigners. We had to shift our position several times in order to disperse the mob. Met with no incivility or rudeness. One man, seeing us rather crowded into a corner, kindly led us to a high dung-heap, as offering a commanding position for crying our wares, and speechifying if we could. Politely following his lead, we took our stand, inwardly calculating how long we might remain on this treacherous eminence without catching fever.

"*Saturday, April 14th.*—Spent the day in examining candidates for baptism. With few exceptions, their answers were most satisfactory. One woman of seventy years showed her earnestness and industry by repeating the Creed, Lord's Prayer, and Ten Commandments, almost without missing a word. I asked her rather bluntly, 'Why do you, at your age, change

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your religion? Why do you want to be a disciple of Christ?' She looked rather startled, and said, 'What do I want? I want the forgiveness of my sins. Jesus can forgive me my sins. Jesus died for me.'

"Li Hui-Min's daughter (the young wife so hardly treated in her new home) gave by far the most intelligent answers. After the examinations were over she told us about her troubles, and spoke in a quiet, determined tone of her resolution to abstain from the least connection with idolatry or ancestor worship. There is at present a standing quarrel between herself and her mother-in-law. It seems the mother-in-law is devoted to the worship of a certain household god. Part of the worship consists in lighting a stick of incense, and placing it before the idol every morning at daylight. This the old lady is too lazy or too feeble to do at such an hour, therefore, she expects her daughter-in-law to perform this act of worship for her. But the daughter-in-law steadily refuses to be her proxy.

"The young woman told us also the story of how she was taken to the family cemetery, and how in a temper she 'squirmed' round on her knees, and gave a *k'o t'oa* with her back to the grave, which she ought to have bowed to.

"Heard a queer speech from an old woman, speaking of the merits and demerits of her son. 'He is too trusty. He is not able to act the thief.' This is the literal translation of her words. Her meaning was, 'He's too great a simpleton; he can't hold his own'—a speech very suggestive of the low estimate which is set on truth and righteousness in this country.

"*Sunday, April 15th, 3rd after Easter.*—Baptised three men, six women, and four children in the house of Li Hui-Min, of Lung-kua-tien. A service to be ever remembered and ever thankful for. The Collect for to-day struck Haggis and myself as being singularly appropriate. The room in which the baptism was administered was very cramped. It was about twelve feet square. Half of this space was occupied with the brick stove, on which the family sleeps. On this the women sat and knelt. Half the remaining space was filled with furniture, an unspeakably dusty table covered with a dirty oil-lamp, old tattered books, bits of ink, broken writing brushes, foreign matches, touch-paper, a flint, a tea-pot, cups. Over the table, pasted on the wall, were several Manchester manufacturer's trade-marks, taken off bundles of cotton yarn (Li Hui-Min is a weaver). Then there was a cupboard, which looked as if it had been submerged in the Yellow River, and then left to dry in the sun; a pair of oil-jars, grain-baskets, a few stools. I cleared the contents of the table all up at one end, and set up a small font on the free space. We waited nearly an hour before all the candidates arrived. Then the service began. I baptised them after the second lesson—first the men, then the women, then the children. One youngster of three years protested vigorously against her part in the service.

"To myself, and no doubt to Haggis as well, there were several odd and even ludicrous incidents in the behaviour of the congregation, and yet there was no lack of real reverence and earnestness. Every one seemed to be impressed with the solemnity of the occasion.

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"*Monday, April 16th, to Saturday, 21st.*—We spent these six days visiting markets. It would make my letter too long if I gave a detailed account of each day's experiences. Our plan was to get in early to the market, and find a good place to stand. We had each a bundle of books and tracts in our hands. Very soon a crowd would gather round, and then the work of preaching and selling would begin. It was not often we could gain the people's attention for more than a few minutes. It was hardly to be expected, seeing that we were often standing in the midst of a large market, and that we were addressing people lost in astonishment at our very appearance. But it was a great satisfaction to be able to distribute so many tracts. A nominal price was necessary to secure them a fair chance of being read. Our operations were confined within a circle with a radius of ten miles, for, though we did not visit half the villages and towns within this area, yet the purchasers of our books live scattered over the greater part of this area. How far this distribution of Christian literature will succeed in the conversion of the heathen just depends, humanly speaking, upon the frequency of the visits of the *foreign* Missionary to the neighbourhood. I emphasise *foreign*, because my experience is that our native helpers, though successful in the instruction of catechumens and Christians, signally fail in *extending* the work. The distribution of books is a good plan for removing prejudices. Let me give an instance. A man, from the only village where, during past visits to this district, I have met with real insult and outward opposition, purchased a tract at a neighbouring market. He read it. The next day he met a Christian, and told him that he had read the tract through, and that though every one said this new teaching was wicked, yet he found nothing bad in the little book: on the contrary, it was good and true throughout. Sometimes, indeed, we met with the reverse of this candour. One old fellow examined a book for some time, and at last, finding nothing to condemn in the text, he smelt it. 'It has a bad smell!' he cried out. 'Bad smell!' says the sub-deacon, 'why, don't you know that smell is nothing but the damp of a newly-printed book?' But the old fellow shook his head gravely. His objection was really an insinuation that the paper contained poison which the unwary reader would introduce into his system by wetting his finger as he turned over the leaves of the book. It is not pleasant to be suspected of such a diabolical plot, but there is no help for it.

"*Sunday, April 22nd,* was spent with the Christians. I have seen all our Christians here except one, either at their homes or at service in Li Hui-Min's house. There are two catechumens whom I have not met this time. One is the father-in-law of Li Hui-Min's daughter. I expect he does not wish to see me. The other is a young man who probably came forward as a catechumen because his mother bid him do so. The Church suffers here through want of a proper place of worship, though I am sure it would suffer still more if we were to build them a chapel free of all expense to themselves."

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WEST-INDIAN-AFRICAN PONGAS MISSION.

THE Rev. J. B. McEwen, who was in England in 1882, and who created much interest in the cause of the above Mission, has, since his return, succeeded in building a very compact little church at Fotoba, Isles de Los, the station of which he is in charge. This church was opened for public worship in the autumn of last year, and it will be of great interest to the many friends of this Mission to hear that in November last the Governor of Sierra Leone, accompanied by Captain Jackson, B.A., son of the Bishop of Antigua, whilst making a tour of inspection in the Rio Pongo district, lighted upon this active little Mission field. Captain Jackson, in a letter dated Sierra Leone, November 20th, 1883, thus relates the incident:—

"We got back from our cruise to the Isles de Los on Sunday night. We took up a Mr. McEwen, one of the Pongas men who is stationed at the Isles de Los, on Tamara, or Footobar Isles. He seems a nice fellow, modest, but not shy, and with his heart in the work. We visited his station at Cockle's Town, and saw an exceedingly nice little church he has just put up. It is in every way satisfactory, and does him and his Mission immense credit. We also went through the town with him, and he is evidently on excellent terms with the people—a long step to doing them good. We remained on Sunday for his eleven o'clock service, which I attended with the Governor, and we found to our surprise a congregation, and a very attentive and well-behaved congregation, too, of from 150 to 200 persons. The service was almost all in Soosoo, and a native boy stood beside the pulpit and interpreted into Soosoo the sermon nearly as fast as it was delivered."

The ground has been procured for a chancel to this little church, but there are at present no funds to erect one.

There are now five clergy, besides catechists and schoolmasters, at work in the Rio Pongo, and the senior Missionary, Mr. Douglin, who has already laboured there some fifteen years, has just returned to Domingia for another spell of work, after a year's absence spent at Freetown in recruiting his health.

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THE FOUNDATION OF THE DELHI MISSION.

BY REV. J. STUART JACKSON,

First Missionary S.P.G. to Delhi.

I WRITE these few pages on the foundation of the Delhi Mission, at the request of one whose life was devoted to the later work of the Mission.[1] She wished, and was not alone in the wish, that a permanent record should remain of its history from the beginning. The request has become sacred since she who expressed it has been taken from the scene of her earthly labours and entered into rest.

Delhi has long been a name of renown throughout Hindustan. Before the time of the Norman Conquest of England, we find the Rajahs of Lahore, Delhi, Ajmere, Calinjar, and Canouj gathering an army of 400,000 horse, and a prodigious number of foot soldiers to resist the victorious advances of the Mohammedan conquerors from the North-West. But the tide of conquest swept on, and these kingdoms were ultimately merged in one under Akbar, the greatest of the Mogul emperors. Delhi was his capital, until he built the city of Agra, and called it after his own name Akberabâd. His grandson, Shah Jehán, subsequently rebuilt the city of Delhi, and removed his court there. He was the most magnificent prince that has ever appeared in India; and his city was the most magnificent of Indian cities. Within the walls (eight miles in length) three wide streets centred in a fortified palace, a palace washed on one side by the Jumna, and defended toward the city by a lofty wall, with high embattled gateways, and inclosing in its wide embrace not only the royal residence, but also spacious courts and marble halls, in one of which stood the celebrated peacock throne. The poet described it as an Elysium on earth. Answering to this palace of the earthly king, there stood at a little distance on a natural platform of rock the mosque of the congregation, with its lofty domes and

[1] The late Mrs. R. R. Winter, wife of the present head of the Mission.

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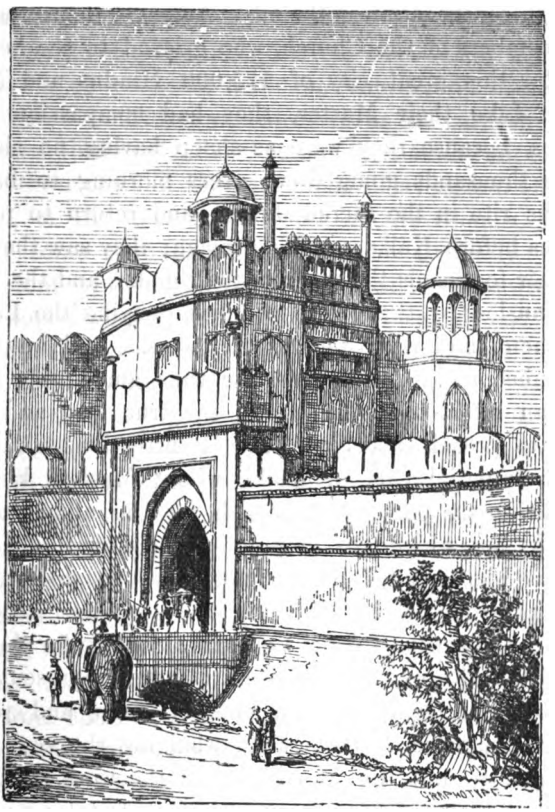
minarets, and a spacious court surrounded by cloisters, and entered by flights of broad steps surmounted by royal gateways, all in the most perfect keeping and proportion.

Thus Delhi was the Babylon of modern times. It seemed a worthy metropolis of an empire which embraced all India north of the Nerbudda, and stretched from Cabul to Calcutta.



PALACE GATE, DELHI.

How completely that pomp and magnificence of the Mohammedan rule has passed away we all know. At the time when the Delhi Mission was founded there was still a King of Delhi keeping court in the palace: but his power did not extend beyond its walls, and the palace itself had long been

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rifled of everything precious: gold and silver and precious stones had departed, and nothing remained of the peacock throne but the marble base on which it stood. The real power was in the hands of the few English, who lived there so quietly, representing the Queen of this little island in the furthest corner of Europe.

The Delhi Mission owed its birth to the missionary zeal of the English congregation in the city. Amongst them were a few faithful members of the Church, who grieved to see her doing nothing for this great city of 175,000 Hindus and Mohammedans. Like their Master, they had compassion on the multitudes, because they were as sheep having no shepherd. They saw thousands going down every morning to bathe as a religious rite in the sacred Jumna, and return to prostrate themselves before Káli's revolting image; they saw them wearing on their foreheads the mark of their gods; and the Mohammedans, misled by their false prophet, denying the Lord who bought them, and despising his followers. And was this to go on unheeded? Could they live thus among the heáthen without an effort to make known the true God and eternal life, and to preach Jesus and the Resurrection? and this in the great Imperial City of Delhi, where Moslem kings had used their great power and wealth for the advancement of their faith, but which was now under the power of Christian England. The faithful band determined to do what they could to provide Delhi with Christian teachers. Accordingly they made application to the Venerable Society for the Propagation of the Gospel in Foreign Parts; they represented what a suitable field Delhi was for their labours, and promised earnest co-operation. While acknowledging the zeal of their correspondents, and the importance of the work, the Society felt unequal to enter upon so large an undertaking without a material guarantee for the support of the proposed Mission. An endowment was required which would yield a continual contribution towards the support of two Missionaries: 30,000 rupees (£3,000) must be collected before the work could be begun. This was a severe trial of their patience, but the faithful band were not daunted by the task; they subscribed

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themselves, and besought pecuniary aid from their friends. We find in the first number of a most interesting magazine, the *Missionary*, published in Calcutta, under the editorship of Dr. Kay, then Principal of Bishop's College, mention of the first sum remitted for investment. In the first number (Nov. 1850) a sum of Rs. 1490 is acknowledged as having been collected by Mrs. Gubbins towards the establishment of a Mission in Delhi, under the guidance of S.P.G. In announcing the receipt of this remittance, Professor Street, the Calcutta Secretary, speaks of the efforts being made in Delhi for the establishment of the Mission: "This commencement is the earnest, we trust, of the accomplishment (albeit, perhaps not to-day nor to-morrow, but 'the third day') of the hopes long delayed, and efforts long thwarted, of the faithful daughter of the Church, whom we have for some time past known to be patiently, earnestly, silently, bent on this good work. The enterprise is great, and it is to be hoped will be conducted as considerately and resolutely as the difficulties are acknowledged to be also great.

"Among these, and first, though not greatest, is the Society's requisition that before operations be commenced a sufficient sum be secured, to make it probable that the experiment be made with a due chance of its continuance for a sufficient length of time, with sufficient means and appliances."

[In December, 1852, the Society devoted £8,000 (the whole of the sum which it dedicated from the Jubilee Fund for India) to the establishment of the Mission to Delhi.—ED. M.F.]

The zeal of the promoters of the Mission had been tried by the delay thus spoken of by Professor Street, and a letter appears from him in the next number of the *Missionary*, warning the promoters against undue haste in commencing the work, of which some symptoms had been manifested. He mentioned some stations in North India, in which Mission work had been begun by 'young and imperfectly educated catechists,' acting under the superintendence of the Chaplain of the station; but which in the course of a few years had been abandoned. Anything like this he strongly deprecated: "I would certainly, for the commencing a Mission in such a place as Delhi, have *men*, emphatically *men*, to begin with. Would it not be worth while

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to wait a little, were it only to try if Oxford, Cambridge, or Dublin, cannot furnish us with some two or three volunteers to lead us in this great enterprise?

"The advantages to be anticipated from the formation of some such little band of labourers would be these:—1. Our Lord's merciful example in sending out 'two and two' would be followed. 2. Such men would bring with them a competent knowledge of theology, and other necessary learning, and not improbably some little Sanscrit and Arabic among them. 3. They would bring with them what surely is most necessary for those who would join the wisdom of the serpent to the innocency of the dove,—some experience of the human heart. 4. Their fellowship being retained, a small salarium from S.P.G. would suffice for their maintenance, especially if they retained their college habits of living in common. If such a nucleus of two or three men were formed they would soon find imitators. Some of their friends or successors in college would occasionally come to fill up vacancies, or even increase the number of labourers.

"Let me conclude by saying that we want *men*,—men of hope, men of faith, men of learning, men of prayer. Can it be that England has not some few men to send on such an enterprise?"

I have quoted this letter because it exactly lays down the lines on which the Cambridge Mission to Delhi has since been formed. It will also be welcome to any who knew Professor Street for the writer's sake, whose early death was a heavy loss to the Church in India. He died in the following April, but not before he had been able, as I shall have to tell, to contribute somewhat through God's good providence towards the spiritual work of the Mission in which he had taken so lively an interest.

This work of laying the foundation of the future Mission by providing an endowment was carried on with so much vigour and success that by the beginning of 1852 the Delhi Fund reached Rs. 10,500, and by May, Rs. 12,847. It was evident to those who watched this progress that there was an earnest purpose at work which could not fail of final success. The

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lady to whom reference has been made left India at this time; but she carried her interest in the proposed Mission with her unabated, and continued the work in England that she had begun in India. July saw the fund at Rs. 14,000. At the beginning of this year Rev. M. J. Jennings had been appointed Chaplain of Delhi, and now threw himself most heartily into the work. At this time Mr. Jennings and the brethren in Delhi were greatly encouraged by the blessing given to their desires and labours in the conversion and baptism of two Hindus, men of high character, intellect, and position.

At last the necessary preliminaries were accomplished, and the Missionaries were appointed. I had the happiness of having my college friend the Rev. A. R. Hubbard to share this responsible post with me. We arrived at Delhi in February, 1854. It may be imagined what a cordial welcome we received from Mr. Jennings and his friends, who had been working and waiting so long for our appointment: nor shall I ever forget the unvarying kindness and ever-ready assistance we received from them during the three years that I remained in Delhi. Those early days of the Mission were spent in study, watching over the little band of native Christians we found in Delhi, receiving visits from the natives—for the most part visits of courtesy merely, but sometimes made with the purpose of inquiring into our faith; forming Mission schools, and making plans for the future management of the Mission, which it has been my happiness to see most fully and successfully worked out of late, almost without exception, though with many important additions. The thought of those days is brightened by many happy recollections, which the great calamity of 1857 has not sufficed to overshadow.

(To be continued.)

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THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE OF CAPETOWN.

(*Continued from* Vol. xxviii., p. 414.)

YET, spite of all these drawbacks, there were many great enjoyments, which a contented mind, resolved to make the best of everything, could thoroughly enter into. And without such a mind no one should ever attempt the rough, hard work of Mission life. The pure, fresh air, which made even the burning heat endurable, and, when not too hot, exhilarating; the vast wild mountain scenery, with its own lonely grandeur to awaken high thoughts—these would relieve many a weary mile, even in the hot summer. And then, in spring time, even that bare, burnt-up karoo would be radiant with the rich glow of innumerable flowers, which literally covered and hid the ground. While winter rides were often most delightful, in the clear, bright atmosphere, just cold enough to make exercise enjoyable. Then after two or three hours' ride to give an appetite, to find, sometimes where least expected, a nice refreshing meal set before you. Well do I remember, one warm summer morning, when driving back with a friend from a visit to Ladismith, after a breakfast of good fresh bread and butter, and eggs, a large dish of rich, ripe, dark grapes, just fresh and cool from the vineyard—four goodly bunches being set before us—how soon they disappeared, and how modestly we declined to consume more then; although a hint was given, and well taken, that a few in our cart for enjoyment by the way would be acceptable. It must be remembered, that we may not appear too greedy, that about four lbs. of grapes per diem is reckoned only a fair supply for keeping in good health in South Africa. The courteous kindliness of the old Boer was once well manifested to me in this matter of grapes. Having to take a journey on the post-cart into a grape district, just at the close of the season, I had

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asked the driver whether any were still to be procured, and he had answered in the affirmative. By and by, observing some farmers gathering in a vineyard, he told me he would get me some. I drew out my purse for money, but was told it was not needed. He set off down the large, but nearly empty vineyard, and soon returned with both hands filled with fine ripe grapes, only not in fine large bunches, with the master's compliments and his regret that he had no better to offer me.

And in one's journeys over such a land, in many respects so like the lands of the Bible, one learns to understand Scripture language and Scripture similes in all their truth and vividness. Not only did one see the ploughing with oxen, the treading the winepress, and the people under their vines, and under their fig trees; but one knew and felt in intense reality such a promise as that of bringing down the heat with the shadow of a cloud, when in the dry karoo, so often all one hot, blue, spotless sky, such a happy visitation occurred; or the blessed, reviving coolness of "the shadow of a great rock in a weary land," when reaching and winding among the "kopies"—little rounded hills—with which some parts of it are largely sprinkled.

It was in labours such as those I have described, tending the little flock, both white and coloured, in the little town itself, seeking the lost sheep scattered everywhere over that wide but thinly-peopled district, that some nine years of my life were spent at Riversdale, broken only by a visit paid to England, not long after I went there, and about ten years from my first leaving the old land. From that visit I returned much strengthened and refreshed, to scatter still wider the good seed which was thereafter to bring forth more and more abundant fruit. For, indeed, it was but the sowing the seed widely, here and there, that could at first be accomplished. Over so wide a space, and with so many hindrances, that was the utmost that one could accomplish. But the result has given good proof of the wisdom and forethought of Bishop Gray. For nothing was he more commonly blamed, than for frittering away, as it was deemed, his resources in such-like small efforts. Yet that little work, which seemed at first to give so little promise of any great results, among those few English in the little village, and the

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still fewer scattered wide apart, and the poor, despised, neglected coloured folk everywhere, to help whom, amidst so many hindrances, seemed so vain an attempt, that work, even during the few years of my residing there, continually grew and extended wider and wider.

And since then it has become a much larger and more important one. The English congregation has largely increased; while the work among the coloured races has increased still more largely, large numbers throughout that wide district being now baptised members of Christ's Church, and many among them earnest and devout members. And this is but a specimen of very many like results throughout South Africa—results that never could have been wrought but from such small beginnings, and if the first founder of the South African Church had despised the day of small things.

But the last four or five years of my life at Riversdale were rendered specially trying by one of the longest, heaviest successions of drought which have ever afflicted a land specially liable to it. For some seven years not one year did we wholly escape. Sometimes it came early in the season, and then our corn crops were an utter failure. I have travelled along for many miles, just when the harvest should have been ripe, and seen the corn lands, everywhere, black with the young blades scorched and dried up, when only a few inches above the ground. Another year, perhaps, or even the same, it would fall later, and then there would be no grass; and the cattle would perish, and farmers would have to kill their young lambs as soon as born, to save the ewes from perishing with them.

The effect of all this upon the prices was very great. Wheat, which was commonly, at most, £1 a maund, *i.e.* three bushels, once rose to over £3, in anticipation of another bad harvest. Then, after an unexpected, soaking rain, it went down, within six weeks, to half the price, 30*s.*; then, within another six weeks, a very abundant crop sent it down to 12*s.*—less than one-fifth of its price only three months before.

The necessary result of all these heavy losses was great distress and failure everywhere. Some of the most well-to-do farmers were brought down almost to want of the very

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necessaries of life. Yet even then the mildness of the climate warded off the heaviest weight of the affliction from falling even on the very poorest. Cold adds a sharp pang to hunger; and in a warm, genial climate, very little food and clothing will suffice. One of my poor people told me, on my remonstrating with her for not sending her children to school, that as long as they stayed at home, and lay about in the warm sun, very little sufficed them; but that, when she sent them to school, they felt more longing for more food.

All this had, naturally, a trying effect upon the health and spirits. My own then, for a while, seemed quite broken down. Though not absolutely invalided, I found the heat and dryness, and the depressing effect of the sad state of things everywhere around, tell severely on my general health. Mainly for this reason I availed myself of an offer made to me at that time to exchange for another, and in some respects less exacting, sphere of labour, of which I shall tell in the next paper.

(*To be continued.*)

Notes of the Month.

WE are not yet in a position to say what the Society's Income for the year 1883 amounts to. The Treasurers are not able to issue a statement for publication so soon after the closing of the books on the 16th of January as the date of our going to press. We are, however, able to make a statement which will rejoice the Society's friends at home and abroad. The Subscriptions and Collections for the General Fund exceed those for the previous year by some hundreds of pounds. In the year 1882 they amounted to £78,832, the highest total that had ever been reached. The significance of the still further increase in 1883 is enhanced by the fact, to which we referred last year, that much of the increase in 1882 was due to some large Donations. There were not many such in 1883, and

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therefore the increase in general support is larger than the figures when they are published will show. While we record these facts with real and deep thankfulness, we cannot omit the reminder that, though relatively large, the sum is not by any means what should be forthcoming to enable the Society to carry on its work in the dioceses, more than forty in number, which look to it for help and support in the work of planting and fostering the Church.

PERHAPS no source of income to the Society is more satisfactory than that which arises from the use of Missionary boxes. They suggest large numbers of helpers, and widespread sympathy. In no small degree they represent an army of intercessors.

During the last year (1883) no less than 15,971 additional boxes were issued from the Society's office. This is a larger number than had been issued in any previous year. In 1882 the number of new boxes was 13,353, which in the year 1883 have been thus exceeded by no less than 2,618, or nearly 20 per cent.

What the actual number of Missionary boxes in use is, we cannot in any degree tell. We can only suppose that the issue of so many thousand additional boxes year by year has made the total very large indeed.

LAST October the Rev. Lorenzo Sheperd, B.A., of Trinity College, Dublin, was accepted by the Society for work in the diocese of Rupertsland. He shortly afterwards left for his destination, and has been placed by the Bishop at Rapid City, Manitoba, which he describes in a letter of the 22nd of November as

"A village of some three or four hundred inhabitants, so called on account of its proximity to the rapids of the river, the Little Saskatchewan, which gently flows past the town. The river is now quite frozen over, so that bullock-waggons cross over on the ice where the Indians used to ford the river.

"There is a neat little frame church, capable of seating about one hundred persons comfortably.

"Since my arrival, the congregation, which had dwindled down to six and ten persons, has gone up to one hundred and over.

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"Some of the evening services were so crowded that twenty and thirty persons were obliged to go away.

"At a distance of ten to fifteen miles from Rapid City there is a considerable population of different denominations, many of them educated English Churchmen, scattered all over the snow-clad prairie, difficult to visit on account of the distance separating the different homesteads.

"On the prairie, as a rule, a clergyman is gladly received by those who are struggling to fight the battle of life.

"Most of the Englishmen whom I have met, if not all of them, say that it is a desperate struggle, what with the long weary winters, with the thermometer ranging from 15° to 45° below zero; the short spring, when all the work must be done quickly; the rapidly passing summer and autumn, when everything must be hurriedly harvested; the late frosts, which destroy all the work of the spring; and, hardest of all, the low prices obtainable for the produce when successfully gathered in, drive our fine, brave, hardworking Englishmen to their wits' end to contrive to make ends meet. Many have got hopelessly in debt. All that I have met would be glad to clear out, but they cannot. They say, 'What can we do with wheat at fifty to seventy cents a bushel? and oats fifteen cents a bushel?' It is not to be wondered at that they are very despondent and unhappy.

"I dwell upon the crops because all my people are absolutely depending upon them, and successful farming in Manitoba does not mean a certain number of dollars profit and loss, so much as food and clothes; and in this country clothes come before food, because you can raise enough food for subsistence, but clothes must be bought."

AT the request of the Archbishop of Canterbury, conveyed to the American House of Bishops at their recent Convention by the Bishop of Rochester, the Bishop of Ohio, Chairman of their Committee on Foreign Missions, and Secretary of the Committee on Foreign Missionary Jurisdiction, appointed at the request of the Lambeth Conference, has been named as Preacher at the next Anniversary of the Society for the Propagation of the Gospel. The following is the invitation which His Grace has sent to Bishop Bedell:—

"My dear and Reverend Brother,

"I learn with great satisfaction that your lordship has been elected to represent the Church of America, in answer to the request of myself and the Society for the Propagation of the Gospel, as Preacher at St. Paul's, on our Festival of June 18th. I write to say that I trust you will be my guest at Lambeth, and make use of this house as long as it may be convenient to you, both before and after that meeting."

In his reply Bishop Bedell says:—

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"By a late post I received your fraternal invitation of Nov. 27th to preach in St. Paul's Cathedral, London, at the Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, on June 18th next. I accept this invitation of Your Grace with great satisfaction; the rather that it will afford an opportunity to bear in person to yourself and the venerable Society the salutations with which the House of Bishops has intrusted me. I will venture to hope that this brotherly interchange between our Churches, so happily begun by the Lord Bishop of Rochester on the part of Your Grace, will tend to deepen our cordial fellowship, and give right direction to mutual helpfulness in our Missionary labours. To this end I beg your prayers."

A PARISH in the diocese of Ripon offers an example of what may be effected by a zealous friend of the Society.

A layman in the parish of Thorner has been a subscriber for forty years. Five years ago he purposed to give £20 a year for five years, and to endeavour to raise another sum of £20 from his fellow-parishioners.

He says in his letter accompanying his remittance for the fifth year, "I have not succeeded. I shall be between £8 and £9 short of the £200, although I have used my best endeavours; but in the eleven years during which I have been Treasurer and Secretary, I have sent the Society £314 17*s.* (without a penny of expense), from a little farming village."

The population of Thorner is 1,084, and therefore the amount raised is, distinctly, very creditable. The Treasurer is not a Squire, nor one of whom more is to be expected than of his neighbours, and we have referred to his work as showing what can be done by the influence of one man who is fully in earnest for the spread of Christ's kingdom. The principle of action in his case is shown by a passage in his letter, where he says, "There is much half-heartedness in the Missionary cause, though I think the command of our Blessed Lord is as imperative now as when He gave it."

A FAREWELL service in connection with the Bishop of Sydney's departure to his diocese will be held on February 7th, at 11 A.M., when the Holy Communion will be celebrated. The Archbishop of York will deliver an address on the occasion.

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REPORTS RECEIVED.

Reports have been received from the Rev. P. A. Ellis, A. Gadney, C. Gilder, C. King, H. Lateward, G. Ledgard, F. J. Lord, J. D. Lord, J. J. Priestley, J. St. Diago, J. Taylor and Narayen Vishna of the Diocese of *Bombay;* J. Baker, W. Bramley, R. M. Clark, C. E. Jones, P. B. Moore, A. Morris, A. Perry, R. Sheard and W. Thorne of *Capetown;* C. Taberer of *Grahamstown;* E. T. Burgess, E. H. Shears and G R. Ward of *Maritzburg;* J. Widdicombe of *Bloemfontein;* G. Scott of *Melanesia;* J. B. Debbage, M. M. Fothergill and E. C. Parkin of *Quebec;* W. Anderson, E. G. Sutton and T. A. Young of *Montreal;* A. Jamison of *Huron;* T. P. Quinton of *Newfoundland;* W. J. H. Banks of *Jamaica,* and W. R. Page of *Nassau.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, January 18th, at 2 P.M., the Master of the Charterhouse in the Chair. There were also present Lord Robartes, *Vice-President;* Rev. B. Belcher, Rev. W. C. Bromehead, Rev. Dr. Crosse, General Davies, Rev. J. W. Festing, General Gillilan, General Maclagan, Rev. J. Frewen Moor, General Nicolls, Sir Bryan Robinson, Rev. Prebendary Salmon, General Sir J. Lintorn A. Simmons, G.C.B., J. G. Talbot, Esq., M.P., General Tremenheere, C.B., W. Trotter, Esq., the Very Rev. the Dean of Windsor, the Rev. J. H. Worsley, S. Wreford, Esq., *Members of the Standing Committee;* and Rev. F. K. Aglionby, Rev. S. Arnott, Rev. M. Barton, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Ven. Archdeacon Boyd, C. G. Bushe, Esq., Rev. J. N. Clayton, Rev. H. N. Collier, Rev. G. T. Cull-Bennett, R. Cust, Esq., Rev. E. S. Dewick, Thomas Dunn, Esq., Rev. J. J. Elkington, J. F. France, Esq., W. Grey, Esq., Rev. F. B. Gribbell, Rev. W. C. Hayward, W. H. Heaton, Esq., Rev. T. W. Herbert, Rev. T. Hill, Rev. John James, Rev. B. Maitland, A. North, Esq., Rev. Dr. Pearson, C. R. C. Petley, Esq., Rev. G. C. Reynell, Rev. C. Wyatt-Smith, Rev. W. E. H. Sotheby, Rev. J. R. Stock, Rev. W. Tringham, Rev. R. Tweed, J. F. Ward, Esq., S. J. Wilde, Esq., Rev. R. Wood, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. Read letters from the Rev. Prebendary Huxtable, and Mrs. Grant, thanking the Society for the resolutions passed at the last meeting relative to the decease of Archdeacon Huxtable and Archdeacon Grant.

3. On behalf of the Standing Committee, the Rev. J. W. Festing, General Lowry, C.B., and General Nicolls, were proposed for re-election, and the Rev. Canon C. W. Furse, H. W. Prescott, Esq., Rev. J. Storrs, the Rev. the Hon. J. W. Leigh, and Lieut.-General Sawyer, for election as members of the Standing Committee at the next meeting.

4. On behalf of the Continental Chaplaincies' Committee, the Rev. J. H. Snowden, and T. Parry Woodcock, Esq., were proposed for re-election, and the Rev. F. H. Fisher, and General Sir J. Lintorn A. Simmons, G.C.B., for election, and also (in place of the Rev. Dr. A. T. Lee, deceased) the Rev. W. Panckridge, as members of the Continental Chaplaincies' Committee.

5. The following Report was presented on behalf of the Continental Chaplaincies' Committee :—

The Continental Chaplaincies' Committee report to the Society that out of the 150*l.* granted to them by the Society for the year 1883, they have made grants to the following places :—Athens, 15*l.*; Caen, 18*l.* 15*s.*; Havre, 18*l.* 15*s.*; Lisbon, 11*l.* 5*s.*; Marseilles, 30*l.*; Ostend, 15*l.*; Patras, 15*l.*; Saxe-Weimar, 7*l.* 10*s.*; and Odessa, 18*l.* 15*s.*

They have also made the following grants from the Continental Chaplaincies' Fund :—Caen (in addition to the above), 6*l.* 5*s.*; Spa, 10*l.*;

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Cologne, 30*l.*; Frankfort, 30*l.*; Bologna, 10*l.*; Leipzig, 20*l.*; Freiburg, 15*l.*; S. Martin Lantosque, 10*l.*; and Blankenburgh, 10*l.*

The winter and summer chaplaincies have been duly provided for, and Confirmations have been held at eighteen places on the Continent by Bishop Wilkinson.

The Chaplaincies of Vernet les Bains and Lanzo d'Intelvi have been placed on the Society's list during the year.

In accordance with the Constitution of the Committee four members retire, viz., the Rev. J. H. Snowden, T. Parry Woodcock, Esq., Rev. W. Panckridge, and the Rev. W. Allen-Whitworth.

The Committee nominated to fill the places thus left vacant the following gentlemen:—the Rev. J. H. Snowden, T. Parry Woodcock, Esq., General Sir J. Lintorn A. Simmons, G.C.B., and the Rev. F. H. Fisher, and in the place of the Rev. Dr. A. T. Lee (deceased), the Rev. W. Panckridge.

6. The Rev. J. H. Taylor, from the diocese of Maritzburg, addressed the Society.

7. The Secretary announced that the Board of Examiners was constituted as follows:—

The Rev. Canon Cadman, the Rev. Dr. Robinson Thornton, the Rev. C. H. Turner, the Rev. Canon Curteis, and the Rev. Professor Fuller.

8. The Secretary intimated that a farewell service in connection with the departure of the Bishop of Sydney for his diocese would be held on February 7th next, at 11 A.M., when an address would be given by His Grace the Archbishop of York, and the Holy Communion would be celebrated.

9. The Rev. S. Arnott gave notice that at the next meeting he would move:—

"That it be embodied as a Bye-Law, or otherwise, that the practice of submitting to the Board the schedule of grants as drawn up by the Standing Committee be continued as it existed before the year 1883."

10. All the candidates proposed in November were elected into the Corporation. The following were proposed for election in March:—

J. M. Clabon, Esq., J.P., Clare Bank, Sevenoaks; Rev. Charles Few, Seal, Sevenoaks; Rev. William Langley, Narborough, Leicester; Rev. R. H. Woodcock, Kirby Bellars, Melton Mowbray; E. A. Roberts, Esq., Greenhithe, Kent; Sir A. D. Hayter, Bart., 8, Grosvenor Square, W.; Rev. J. F. Gurney, St. James-the-Less, Plymouth; Rev. Cecil G. Paget, Wimborne Minster, Dorset; Rev. J. W. Trow, Cookham Dean, Maidenhead; F. M. Jones, Esq., Ambleside; Rev. Alfred Lowe, Rangemore, Burton-on-Trent; G. J. Rowland, Esq., 18, Compton Road, Wolverhampton; Rev. F. P. Parker, Colton, Rugeley; Rev. George Poole, Burntwood, Lichfield; Rev. Edward Samson, Brereton, Rugeley; Rev. John Graham, St. Chad's, Lichfield; W. D. Crewdson, Esq., Helme Lodge, Kendal; Rev. A. E. Kinch, Farnborough, Hants; Rev. Henry Streeten, St. Mary's, Kingswinford, Dudley; Rev. H. R. Ware, Guildford; T. H. Street, Esq., 27, Lincoln's Inn Fields, W.C.; Rev. H. F. Allison, Beckenham, Newark; Rev. F. A. Bartlett, 25, St. James' Road, Liverpool; Rev. J. W. Rhodes, St. Chad's, Everton, Liverpool; Rev. A. F. Warne, 77, Neston Street, Liverpool; Rev. R. O. Greep, St. Nicholas' Church, Liverpool; Edward Simpson Harris, Esq., Wolverton, Stony Stratford; Rev. F. S. Taylor-Taswell, Chilvers Coton, Nuneaton; Rev. Robertson Bardell, Christ Church, Hunter St., Liverpool; Rev. W. W. Jackson, Exeter College, Oxford.

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Society for the Propagation of the Gospel in Foreign Parts.

THE Standing Committee and Members of the Society propose to TAKE LEAVE of the Bishop of SYDNEY on his departure from England on THURSDAY, February 7th, on which day a Service, consisting of the Office of Holy Communion, will be held in the Chapel within the Society's House, at Eleven o'Clock in the forenoon.

An Address will be given by His Grace the Archbishop of YORK.

Friends desirous of being present are requested to send notice of their intention to the undersigned not later than February 1st.

Room will be found for about 140 persons.

H. W. TUCKER, *Secretary.*

19, DELAHAY STREET, WESTMINSTER, S.W.

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ANNUAL MEETING.

LONDON:

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DEPUTATIONAL ARRANGEMENTS, 1884.

Arrangements have been made for the Visits of the Society's Representatives to the following Archdeaconries:—

NO.		
	Rev. T. ABRAHAM.	
3	York and Ripon	Mar. 15—25.
,,	,,	May 10—13.
	Rev. W. H. COOPER.	
2	Manchester	March 2—6.
13	Chichester	,, 8—14.
2	Manchester	,, 15—31.
	Rev. W. STEWART DARLING.	
19	Winchester (Bournemouth)	Mar. 6.
20	Berks	,, 9, 10, 11.
13	Chichester	,, 16.
NO.	Rev. A. W. HADLEY.	
21	Canterbury	Mar. 8—24.
	Rev. F. H. HASTINGS.	
19	Winchester (Bournemouth)	Mar. 27.
	Rev. S. COODE HORE.	
2	Manchester (Preston)	Mar. 9, 10.
12	Essex	,, 15—24
23	St. Alban's (Baldock)	,, 30.
NO.	Rev. A. E. MOORE.	
24	Suffolk	Apr. 21—May
	Rev. F. J. J. SMITH.	
17	Salisbury	Mar. 1—24.
	Rev. J. H. TAYLOR.	
4	Stafford	March 6.
16	Derby	,, 8—31.

HOME FOR INDIAN CHILDREN.

MRS. HERBERT SCONCE (an officer's widow), with her Daughters, has a HOME in Clifton, close to the Downs, for INDIAN CHILDREN, and will be very glad if Parents or Guardians will communicate with her. Boys received for the Holidays. Address—18, APSLEY ROAD, CLIFTON, BRISTOL. References kindly permitted to The Right. Hon. Sir BARTLE FRERE, Bart., and Lady FRERE, Wressil Lodge, Wimbledon; the Rev. Canon MATHER, St. Paul's Lodge, Clifton; Rev. W. C. PRIDEAUX, Grenville House, Redland Green, Bristol; and others.

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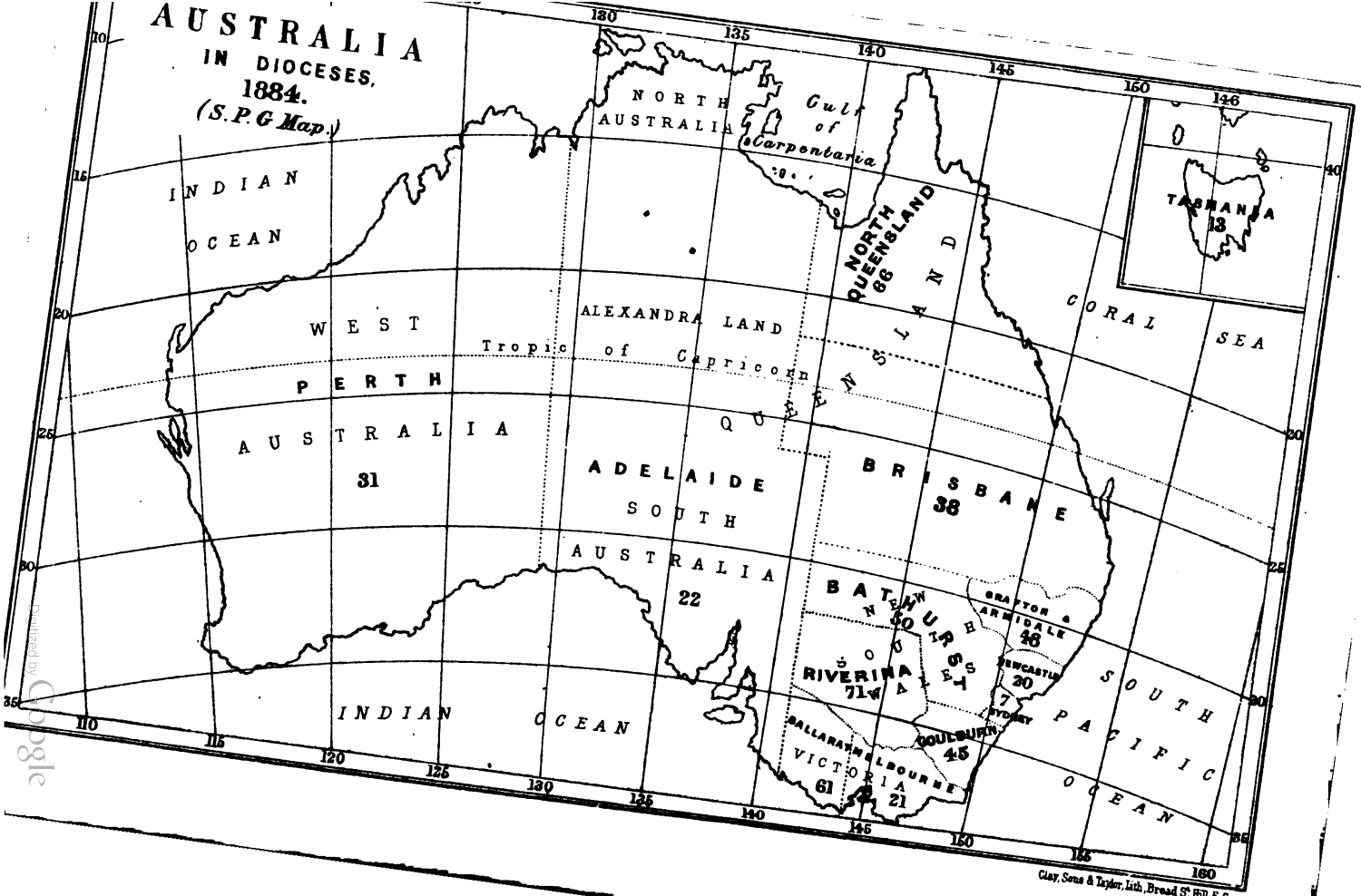

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MARCH 1, 1884.

THE FAREWELL SERVICE WITH THE BISHOP OF SYDNEY.

ON Thursday, February 7th, there was a celebration of the Holy Communion in Henry VII.'s Chapel in Westminster Abbey, at which the Bishop of Sydney was present in that service to receive the farewell of the Society before his departure for Australia. His Grace the Archbishop of York celebrated the Holy Communion and delivered the address. There were also present the Bishops of London, Rochester, Hereford, St. Alban's, Colchester, Algoma, and Saskatchewan; Bishops Perry, Caldwell, and Titcomb. The Dean of Westminster took part in the service. The chapel was overfull, a large number of members of the Society, including several members of the Standing Committee, being among the congregation.

The Archbishop of York chose as his text the words of the fourteenth and fifteenth verses of the fifth chapter of St. Paul's Second Epistle to the Corinthians, beginning, "For the love of Christ constraineth us," and said:—

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"The apostle here told us of something which was the moving force in the great work of propagating Christianity in the first age. Love of Christ was that force. It was the devotion of Christ to us, a compelling power acting upon us, which was the force that had set the Christian Church going. This was the force which had brought them there that day; to bid farewell to a brother, much beloved and respected, who was going to the other side of the world to spread the same Gospel of which he had been a faithful minister in this. Dr. Barry was going, in one sense, to a foreign country; in another sense, he was going to his home. He would there join hands with other bishops who had, like him, gone out to that land; he would find among his clergy those who knew England well. He was not going to a foreign country in that sense, but to another England, separated by miles and leagues, but joined to us by close bonds. In that chapel they were reminded that it was in the time of Henry VII. and by his activity that the foreign explorations of England might almost be said to be begun. Columbus and Vasco de Gama were sent out by him. With that parsimony which marked his character he drove away Sebastian Cabot to Spain, because, forsooth, he found that the voyages of Sebastian brought no spices to England. England had but a narrow conception in those days of her duties to foreign countries; for centuries afterwards she had a very narrow conception of her duties to her colonies. She looked upon them as outlying farms to be worked for her profit, and carrying that idea too far, she lost some of them. But he thanked God we had altered all that, for now we understood how it was possible for a colony and the mother country to lay aside the term colonial possession, and to assume that they were united for mutual advantage by ties of blood and race. We delighted to see them becoming free and independent, and exercising the same national liberty which sits so well on us at home; and so our relations, founded on those eternal principles—on the great principle of mutual respect—might continue, if God willed, as long as the world endured. In the matter of spiritual privileges it might be said we had altered a great deal. By the paper circulated they would see what had been done since 1795. At first they would find one convict chaplain—the only spiritual person in the colony—to whom in time was joined another, and with that provision they were long content. In the present day there were great and mighty populations—there were large dioceses, there were more than 500 clergy labouring in the Anglican Church in Australia. If now they considered all the circumstances under which Dr. Barry went forth, they would see how sound were the relations in which we stood to the colonists. They sent to ask us to choose them a bishop; to suggest a name to them. Who was selected? It might be said to the colony: 'We have done our best for you: we have given you of our best. The person whom we send to you bears a name twice distinguished in art. Did you ask us for one who could inspire a new country with that admiration of the classics of Greece and Rome, which in the old country almost becomes fanatical? All our brother's earlier life has been passed in that study—first in winning for himself the

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crown in that generous competition, and then in teaching others to emulate his success. Or do you think that the study of the future lies in science alone, and that mathematics are the porch and the doorway to that modern temple? In that, too, his early success was conspicuous. No one more fit than he to guide the spirit of education in that colony. There is no branch of education that he has not touched, and where he has touched he has handled it with firm grasp. The old public school of Leeds, the mixed education of Cheltenham, and the popular education of the London School Board, are well known to him.' It was true that in a colony where there was no State Church, the general education of the community would seem not to belong to the function of a bishop. Yet the colony could not afford to dispense with knowledge such as he would bring. But these high qualities were not those which brought his friends together that day. Ever since 1868 he had conducted for the Church of England a place of Christian education to which every diocese in England stood indebted. Helped by no great endowments; without the traditions of the old colleges; with only such material as the endowments and traditions of the old colleges had not enticed away, King's College had held its own. It had now in all parts 1,000 students—as many as four or five Oxford colleges would comprehend. Problems of theology, it was to be supposed, agitated the new world as they agitated the old. To these he had applied his great powers all through his maturer life. Again, as in former cases—it was not necessary to point to the names of Moorhouse and Kennion—they had done their best for the colonies, sending them men who would grace the episcopate of any Church. With mixed feelings they now parted with their friend. It might be long before he would revisit this country. He would find much to do there, and he would not be driven home by that necessity of platform speaking for the sake of his diocese which unfortunately pressed upon many of his colonial brethren." After speaking again of the regret with which his friends would send him forth, and of the spirit of Christian love and charity in which they would do so, the Archbishop said in conclusion :—"In the name of this congregation here assembled, and addressing myself for one moment to a single member of the congregation, I wish him—in the name of Christ I wish him—God-speed. We think him called to a great work. In the large city over which he will rule, his powers, so varied and so ample, will find their fullest scope. Who dares grieve for such a departure?—a departure not into silence and oblivion, but a departure of one still in his fullest vigour to a new sphere of work which, by the grace of God, he is not afraid to encounter. One single drawback is there. Some of us may sorrow, as did the Christians for the Apostle Paul, that they might see his face no more, but in the love which unites us, all questions of time and place are not allowed to come. The love of Christ shall be our law here. In and under the shelter of the love of Christ all, however sundered, who belong to Christ's Church, will one day meet and stand in the light of His glory."

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A BRIEF HISTORICAL SKETCH OF THE CHURCH IN AUSTRALIA, 1788—1884.[1]

THE going forth from the Mother Church of the third Bishop of Sydney naturally creates an interest in the country to which he is bound, and in the Church of which he is the Metropolitan.

The following brief sketch of the founding and of the development of the Church of Australia will, it is hoped, be a souvenir of this day on which the Bishop, under the roof of the chapel of King Henry VII., joins in a farewell service with the members and friends of the Society for the Propagation of the Gospel in Foreign Parts who have gathered together to bid him God-speed. It will also be a record of what the Society, as the handmaid of the Church of England, has been permitted to effect in that distant land, as well as a type and example of what it has done and is doing in other parts of the Colonial Empire.

The first English settlement in Australia was formed in 1788, at Port Jackson, when the British flag was hoisted on a thickly-wooded plain, on which kangaroos were running in vast numbers, where now stands the handsome city of Sydney, with its population of 237,908 souls. The first body of settlers consisted of 800 convicts with a military guard, and a single chaplain who had volunteered his services. This devout man, the Rev. R. Johnson, after labouring absolutely alone for six years, was joined in 1794 by the Rev. Samuel Marsden, known and honoured as the first pioneer of the Christian Church in New Zealand.

In 1795 the Society for the Propagation of the Gospel became connected with Australia. The Government had hitherto paid the two chaplains, but population had increased and free immigration had commenced, and the Society, deeply as it was pledged to the young Churches in Canada and the

[1] This is the paper which was circulated among the congregation in Henry VII.'s Chapel on February 7th, and was referred to by the Archbishop of York in his sermon.

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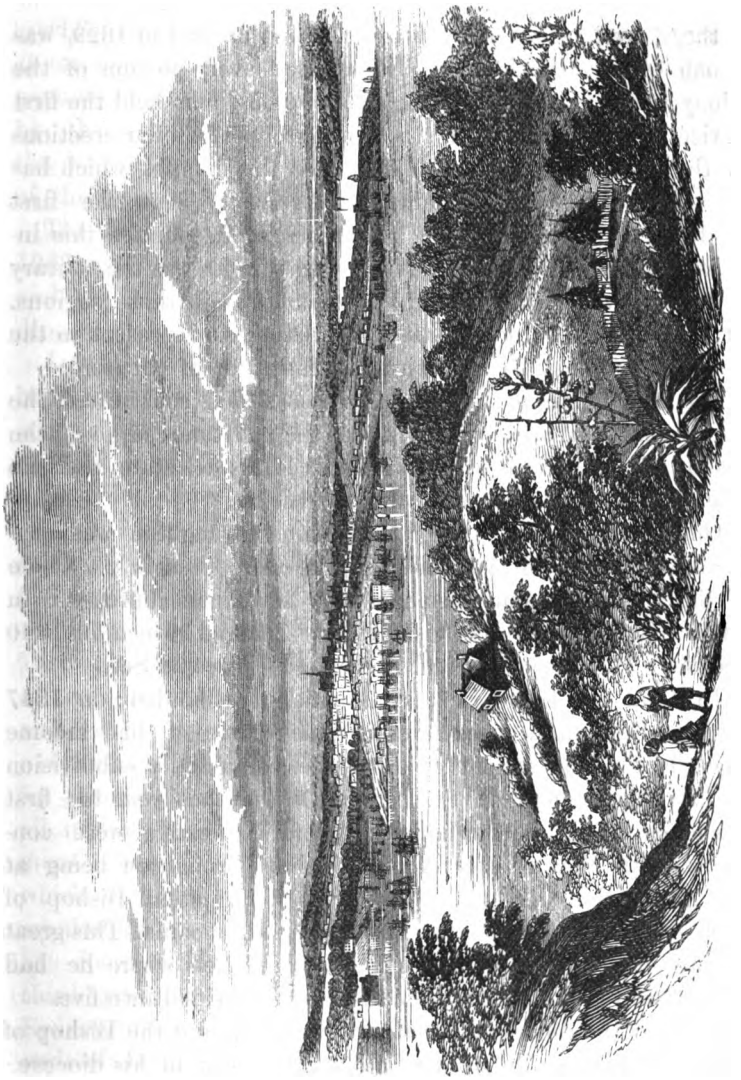
West Indies, sent to Australia two schoolmasters, who were shortly afterwards followed by a clergyman.



SYDNEY IN 1855.

In 1800 a stone church was built at Paramatta, and the foundations were laid of St. Philip's Church, Sydney, which

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was not completed until 1810. In 1817 there were five clergymen in the country, and 17,000 souls: in 1833 the population had grown to 61,000, and there were sixteen clergymen. One of these, Archdeacon Broughton, who had arrived in 1829, was a man of remarkable gifts. He visited every portion of the colony where settlers were likely to be found: he held the first service in a rude hut which stood in a group of similar erections on the banks of the Yarra Yarra. To this hamlet, which has become the city of Melbourne, the Society sent the first resident clergyman in 1839. Through several counties this indefatigable man travelled, well knowing that he was the solitary representative of the Church's ministrations in those regions. At length, in 1834, he returned to England to represent to the Government the appalling spiritual destitution of the land.

The colony had, by the letters patent which constituted the See of Calcutta, been placed under the spiritual charge of the Bishop of that diocese; but it is needless to state that no Bishop of Calcutta was ever able to visit it.

On February 14th, 1836, Archdeacon Broughton was consecrated Bishop of Australia. There were then in the whole of the Continent and Tasmania only seventeen churches. In 1838 Bishop Broughton visited New Zealand, which in 1840 became a British colony, and in 1841 an Episcopal See.

In 1842 the Bishopric of Tasmania was founded: in 1847 Bishop Broughton, surrendering one-fourth of his income towards the endowment of other sees, obtained a subdivision of his diocese, and on St. Peter's Day in that year the first Bishops of Adelaide, Melbourne, and Newcastle were consecrated in Westminster Abbey, Bishop Broughton being at the same time created by royal letters patent Bishop of Sydney and Metropolitan of Australia and Tasmania. This great prelate died in 1853. He left 150 clergymen where he had found twelve, and he had seen his diocese divided into five.

In 1857 the diocese of Perth was founded, and the Bishop of Adelaide was thus relieved of a distant portion of his diocese.

In 1859 the northern portion of Newcastle, from the 29th to the 22nd parallel of south latitude, became the diocese of Brisbane.

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This was followed in 1863 by a further subdivision of the diocese of Sydney, which still comprised nearly the whole colony of New South Wales. The diocese of Goulburn was established in this year, and relieved the diocese of Sydney of about one-fourth of its population, and a much larger proportion of its area. A further division was effected in 1869 by the establishment of the See of Bathurst, and in the present year the See of Riverina, which comprises portions of the dioceses of Goulburn and Bathurst, has been formed.

The diocese of Grafton and Armidale, which was founded in 1867, again reduced the limits of the diocese of Newcastle, and in 1875 the diocese of Ballaarat was formed out of the diocese of Melbourne.

Lastly, the colony of North Queensland, which had long been a subject of anxiety to the late Bishop of Sydney, under whose Metropolitical charge it was, although separated from the Cathedral City by thirteen degrees of latitude, and by four intervening dioceses, received its first Bishop, Dr. Stanton.

Thus in less than fifty years a single diocese has become thirteen: instead of the solitary clergyman who volunteered for the thankless duty of caring for the first settlers, who did not value his ministrations, there are in Australia and Tasmania thirteen Bishops and 575 clergymen, amid a population of nearly three millions. "A little one has become a thousand, and a small one a strong nation."

Unconnected with the State, these dioceses have erected for themselves a system of Synodal action, which provides for all matters of internal government and of outward development. In 1850 an Episcopal Conference was held at Sydney, which was the foundation of Synods of the Anglican Communion both in Australia and in other lands. Each diocese has its own Synod, and the Provincial Synod meets every third year, under the presidency of the Metropolitan, in Sydney. In this there are two Houses, viz. of Bishops and of Diocesan Representatives: in the latter House the voting is by dioceses, three clerical and three lay representatives being a quorum from each diocese. No Synod can make any alteration in the Articles, Liturgy, or Formularies of

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the Church, except in conformity with any alteration made by competent authority of the Mother Church. The Colonial Legislature has by an act given binding force to the Synodal Constitutions in regard to the holding of property.

The material help required for building up this group of Churches has not all come from England, but the help given in the mother country has drawn forth large gifts on the part of the colonists. The Colonial Bishoprics' Council, the Christian Knowledge Society, and the Society for the Propagation of the Gospel, have made large grants towards the endowment of the several dioceses and other permanent institutions, and these have provoked the colonists to acts of great liberality. The late Bishop of Newcastle left his whole fortune to his diocese. One colonial family gave £5,000 towards the endowment of the See of Goulburn, a layman gave £2,000 to that of Grafton and Armidale, and the newly-formed See of Riverina owes its existence to a colonial layman's munificent gift of £10,000. For the maintenance of the clergy, however, the colony has, especially since the cessation of State aid, been almost entirely dependent on the grants of the Society for the Propagation of the Gospel and on the local efforts which those grants call out. It is believed that the first clergyman who has been placed in each diocese, not being a Government chaplain, has been placed by the Society's assistance. It gave £1,000 towards the endowment of the Sees of Brisbane and Goulburn, £3,225 towards the endowment of Perth, £1,000 towards the endowment of the clergy in each of the dioceses of Newcastle, Adelaide, Melbourne, and Ballaarat, and £500 towards the endowment of the clergy in North Queensland. Its total expenditure in Australia since 1795 exceeds £223,000.

But the aid which the Society is glad lavishly to give in the early days of a colony and Church is withdrawn gradually and on principle as each colony increases in wealth; and at the present time its grants to Australia are limited to a small grant to two aged clergymen in Sydney, who have covenants with the Society dated so long ago as 1837, and a grant of £300 per annum to the diocese of Perth, and one of £200 to that of North Queensland.

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Since the Society began its labours in Australia, it has been called to the task of establishing the Church in New Zealand, and in South Africa, and of carrying on evangelistic work on a large scale in India and other countries in the eastern hemisphere, while the work in which it was previously engaged in Canada and the West Indies has developed on a scale that calls forth both astonishment and thankfulness. The work which has been here briefly sketched is neither greater nor more successful than that which it has been allowed to do in other parts of the world.

The existing grants to Australia will soon cease, but it appears likely that the Society's help may yet be required, and on a larger scale, in the northern regions of that continent which are only now coming into notice; and it seems probable that the Australian dioceses may share with the Mother Church and its ancient Missionary handmaid the privilege of carrying the Gospel to New Guinea, and the groups of equatorial islands which lie between Australia and the long-established Missions of the Society in Borneo and the Straits.

RUPERTSLAND.

IMPORTANT STATEMENT OF THE BISHOP WITH REGARD TO THE OPENING OF NEW MISSIONS IN THE DIOCESE.

RUPERTSLAND'S needs have been for the last few years, and must continue for some time to be, great and pressing. The Society has recognised them, and recognised its responsibility with regard to what the Church of England should do towards supplying them.

Twelve years ago the Society's grant to the undivided diocese of Rupertsland was £275, and was sufficient. Now the grants to Rupertsland, and its daughter diocese, Saskatchewan (including the annual grants, those made as single grants, and

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the average of conditional grants) may be taken at nearly £6,000, and yet is far from sufficient.

The Bishop says:—

"We cannot sufficiently express our obligations and gratitude for the special help given us in the past year, and for the continuance of it and the enlarged ordinary grant for the coming year.

"Let me place before you our relative financial position as regards last year, along with what we propose to do.

"Your enlarged grant enables us to maintain the clergy that we placed in four new Missions last year, mainly through your special grant—Qu'Appelle Fort, the Missions with Broadview as centre, Gladstone, and Birtle. To the last of these we have been giving $600 in aid. Your enlarged grant will also enable us to maintain a clergyman at Clearwater, which has only been once or twice visited, but which is the centre of a large and important district.

"The £50 grant formerly assigned to Christ Church we intended to give, and in fact gave this quarter, to Rounthwaite and Milford; but the Rev. J. F. Rounthwaite, to our great regret and the deep sorrow of the people, died suddenly of apoplexy, on the Monday before Christmas. We obtained his services by a special arrangement. I do not see how his place can be filled at present. The grant will, therefore, be assigned to Russell, in Shell River, where we have a clergyman. This was another Mission begun last year.

"Rat Portage, a place of some importance, beautifully situated on the Lake of the Woods, in which we had regular services last year, has been committed to the care of the Rev. A. Stunden, a graduate of Trinity College, Toronto, who formerly had a grant of the Society at Morris. We have simply transferred the grant."

The Diocesan Church Endowment Fund, to which the Society and the S.P.C.K. so largely contributed, has been increased during the twelve months from $11,100 to over $20,000, by the contributions raised, and the instalments of the grants thus earned. This increase, gained in a single year, will add some

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$700 to the annual income of this most important diocesan fund.

In addition to the arrangements mentioned above for using the Society's grant, the Bishop hopes before long to station clergymen at five other places, and therefore is not in immediate need of more clergymen from England. The Society accepted the services of several men for work in the diocese of Rupertsland during last year, all of whom have gone out except one, who is to start in a few months. It is a hopeful feature that two or three of the students of St. John's College, Winnipeg, are looking forward to ordination in June next.

Although there are no more men immediately wanted, the Bishop says that there are extensive districts to be worked up, and there are one or two places where he would like to place a resident clergyman, if there were sufficient local contributions forthcoming. In connection with this he mentions a special difficulty which faces him in making these arrangements. A fair amount of money had been guaranteed in two rising places not very far distant from each other, and by supplementing these local sums from the central fund, the Bishop was looking forward to providing a clergyman for them together. It then transpired that each place gave, on the condition of having the clergyman resident in it.

"People are dissatisfied, and will not give unless they have a resident clergyman, with parsonage and church.

"I see Canon Cooper does not appreciate this difficulty. He is of opinion that large districts, with salaries from $1,000 to $1,200 would be better. He meets a good many people. He has spoken to them freely and with spirit. They are hearty, and speak well of what they will do. We are familiar with all this; but, unfortunately, it is a very transitory state of things."

It will be remembered that Canon Cooper has expressed this opinion in his valuable papers in our pages; the Bishop, however, points out how naturally the way in which the question would present itself to one passing rapidly through the country would differ from that which he finds to be its permanent

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aspect; and he adds that (in addition to the natural wish of the people to have their clergyman resident among them) this question in Rupertsland presents a difficulty that has never had to be faced before.

"That difficulty is, the large number of ministers of other bodies. The Presbyterians and Methodists have each fifty or sixty ministers in the new settlements of this diocese. Our people quickly learn to be dissatisfied if they have not resident clergymen, as the members of other bodies have ministers.

"As a practical fact, we find that we can get little help except where the clergyman resides, and even then the people insist on a service every Sunday—in fact, it is difficult to keep them in good humour, if they don't get two services and have the clergyman to themselves. A travelling Missionary at $1,000 to $1,200 would simply be found to mean that the diocesan fund had to give nearly the whole of it. This may be done in one or two cases, but our funds place a practical limit on the practice. On the other hand, $800 to $900 is very little in this expensive country, as it is at present. Many clergymen cannot manage with that. Well, it is a choice of evils. Many clergy get on very happily on less than $900, and those who cannot are unfitted for their spheres here, and must retire. But the large districts with $1,000 or $1,200 would, after a few months, be generally thoroughly dissatisfied with their provisions of the means of grace, and would give us little aid. It is in this country, in view of the supply by the other bodies, impracticable. Even as it is, our present districts often have two or three other ministers of two bodies for our one."

After entering into several details, the Bishop adds:—

"And now I must turn to the other side, and I feel we are beginning a year of grave difficulty. The province of Manitoba and the diocese of Rupertsland, as a whole, are passing through a severe financial crisis. It will affect us in two ways.

"1. We cannot expect this year the considerable help that we have had from the city of Winnipeg. Holy Trinity is building a new permanent church. All Saints' Parish (a new parish) is building a new wood church. St. George's, another

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new parish in a poor district, is being organized. But the main difficulty is from the depression in business, and the involved condition of so many of the men of business of Winnipeg, either from losses or embarrassments of themselves or others.

"2. The Missions are to have great difficulty in raising their promised assessments or salaries for their clergy.

"Our farmers are in a bad position, from several causes combined.

"The rapid construction of the Canadian Pacific Railway has finished the work up to the Rocky Mountains.

"The home market, supplied in part by their thousands of employés and great number of horses, has suddenly stopped.

"The farmers are, for the first time, dependent on exportation of their grain. The prices they can look for now, therefore, are simply the prices of Chicago or Toronto, and they have to pay the freight and the profits of millers, or other exporters.

"They made no provision for this—so that they find themselves practically in the hands of two or three companies of millers, who fix a common price.

"To add to the trouble, a frost over a great part of America, on September 8th, owing to a late harvest—later than usual by three weeks, from a cold summer—damaged about one-fourth or less of the wheat. Altogether the farmers are badly off. Those who are from forty to seventy miles from a railway station, as so many are, can really get no returns that will repay labour. I have little doubt a remedy will be found, but the combination of circumstances will cause a good deal of trouble and difficulty this year."

The most important province of Assiniboia, where the strain on the Church's resources must be so great, may be said both to be, and not to be, in this diocese.

Assiniboia has been constituted a separate diocese by the Provincial Synod, but the separation can hardly be said to have taken place, as a Bishop has not yet been consecrated for it, and cannot be until a sufficient income has been raised for the see. The Bishop of Rupertsland, under whose episcopal care

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Assiniboia still remains, has intrusted to Canon Anson certain duties and responsibilities with regard to that province, for which he is to act as commissary.

The money which Canon Anson has raised for Assiniboia he intrusts to the Society for administration, with the exception of a sum of £500, which he keeps in his own hands. The Bishop of Rupertsland, writing without any knowledge of the Society's being about to receive this trust, had expressed himself warmly in favour of the adoption of such a course.

To sum up what the Bishop's letter tells us—we find a net result which is encouraging. The efforts which the Society has been recently making to meet the needs of Rupertsland have, so far, done much towards supplying those which are most pressing, and have called forth fair local contributions. But it is with regard to the near future that most anxiety must be felt. Part of the help which the Society has been able to give has been (as we mentioned above) not by way of annual grants, but in single sums. The rush of settlers has not only a tendency to continue, but to continue at an increasing rate, while there is an evident check for a time in the commercial prosperity of that country.

It is a grand opportunity for the Church in Rupertsland and the Church of England. We hope that on both sides of the Atlantic, Churchmen are, in some measure, rising to it; but much more will have to be done if the Church is to be true to herself and her children in the great North-West.

THE LATE ARCHDEACON WATERS OF ST. MARK'S, TRANSKEI.

THE life and labours of the Ven. Archdeacon Waters, whose lamented death at East London, on the morning of Tuesday, November 20th, we have already announced, were made the subject of Archdeacon Kitton's remarks in Trinity Church on the following Sunday. After briefly narrating the circumstances

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attending the death of Archdeacon Waters, the preacher went on to say:—"Turning now to the personal history of the late Archdeacon, he was one of a noble band of Christian labourers who came out to this country under the auspices of the late Bishop of Capetown, Dr. Gray. Dr. Gray was, at the time of his acceptance of the Bishopric of Capetown, Vicar of Stockton-on-Tees, a circumstance which may account for the presence of Mr. Waters and other north-countrymen, notably that of the Rev. H. Badnall, Fellow of the University of Durham, now Archdeacon of the Cape, on the Bishop's staff. Mr. Waters did not accompany the Bishop when he left England in 1847, but followed with a second party, in the month of August, 1848. This second party consisted of the Venerable Archdeacon Merriman and his family, the Rev. Henry Master White, M.A., Fellow and Tutor of New College, Oxford (who had obtained leave of absence from his College for a term of three years on account of his health, and who, after returning to England at the expiration of his leave, and spending several years in parochial labours in England, came out again to this diocese in 1870 or 1871, and is now Archdeacon of Grahamstown); the Rev. George Thompson, M.A., late Curate of Grahamstown, who died in harness in the year 1874; and five others, catechists and candidates for holy orders, of whom Mr. Henry Tempest Waters was one.

"These all sailed from Gravesend together in one of the small traders which then formed the chief means of communication between England and the Cape, named the *Gwalior*, a barque of 400 tons, on August 26th, 1848; and after a passage of seventy-seven days, arrived in Table Bay on the 15th of November following. They had a pleasant voyage, and are said to have devoted themselves to the study of Divinity on their way out, and to have been a very united company, contracting friendships to be severed only by death. At the time of their arrival at Capetown, Bishop Gray was away from home on visitation, and it was not until nine days after their landing that the news reached him at Beaufort West, so slow was the communication between the capital and the country districts,

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even at so comparatively recent a period. They remained at Bishop's Court till after Christmas, and on the 6th of January, 1849, Archdeacon Merriman, and those of his party who were destined for the Eastern Province, left for Algoa Bay. There is reason to believe, however, that Mr. Waters did not accompany them, but remained some time longer at Capetown, assisting in educational work under Mr. Badnall. But if so he followed soon after, and made his way up to Grahamstown during the earlier part of the year.

"Mr. Waters's first engagement in the Eastern Province was as catechist and schoolmaster at Southwell, in Lower Albany, under the Rev. James Barrow, of Bathurst, in whose parish Southwell was situated. He succeeded Mr. W. A. Steabler, who was sent on to Natal to assist the Rev. James Green, now Dean of Maritzburg, in Natal, Natal being at that time part of the unwieldy diocese of Capetown. Mr. Waters took up his abode in Southwell in 1849, and he remained in charge of that district till his appointment as Missionary to the Gcalekas, under Kreli, in 1855. Mr. Waters was ordained deacon in St. George's, Grahamstown, on the 22nd of September, 1850, by Bishop Gray, during his second visitation of the diocese; and priest, together with Mr. Steabler, at the same place, by Bishop Armstrong, on Trinity Sunday, June 3rd, 1855, having been resident at and in charge of Southwell all the time.

"It was during Mr. Waters's sojourn in Lower Albany that the first efforts of the Church of England for the benefit of the natives of South Africa were made, and made by Mr. Waters himself. He opened a small school near to his own place, and engaged the services of a Kafir-speaking teacher—daughter of a former Missionary at Theopolis—to take charge of it. This school is, I believe, still carried on under the present incumbent of the district, and doing good work. This would be probably during the year 1850. It was during that year, at all events, that the English Church in the Eastern Province first began to stir itself in the cause of Missions, and that any decided move in that direction was made. At a meeting of the clergy of the Eastern Province, held in Grahamstown on January 1st, 1850, the subject was brought forward and the duty recognised, and

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the clergy present undertook to raise the sum of £100 in their several parishes towards this object. Mr. Waters was present at the meeting as catechist of Southwell, but most probably would not take any very prominent part. Later on, however, in the same year, after his ordination as deacon, a second gathering of the clergy took place during Bishop Gray's stay in Grahamstown, at which the subject of Missions was again discussed; and on this occasion Mr. Waters came forward and volunteered his services for the work. It was not, however, until several years later that the way was opened for him, and he was sent forth. Much had to be arranged, and many preliminaries to be settled in the meanwhile, but in 1855 we find him breaking up his Southwell home and going out.

"In July, 1855, Archdeacon Merriman and Mr. Waters went up together to see Kreli, whose consent to receive a Missionary Bishop Armstrong had already obtained. They agreed with him about a site and arranged for the building of huts to shelter the Mission party on its arrival, and returned; and in August, 1855, Mr. Waters broke up his home and started with his wife and family to take up their abode beyond the Kei.

"They arrived on the west bank of the river, which was then the boundary of the colony, on Wednesday, September 12th. The next day they had to cut a drift for themselves, so as to cross the river, and there they out-spanned for the first time in Kreli's territory, not far from his own Great Place. The next day (Friday, September 14th) they were told they had come too near to the chief, and must remove further off. They removed accordingly, and out-spanned again near a trader's place on the White Kei, who gave them two outhouses to shelter in, as the weather was bad.

"They spent the Sunday there, and on the Monday Kreli paid them a visit, which ended in his assigning to them the land on which St. Mark's now stands. They off-loaded their waggons (which left them the same day), put up a wooden house with a canvas roof they had brought with them, and so took possession of the land for God, and for good.

"From that time onwards, namely, from Monday, September 17th, 1855, till October, 1883, Mr. Waters never quitted his

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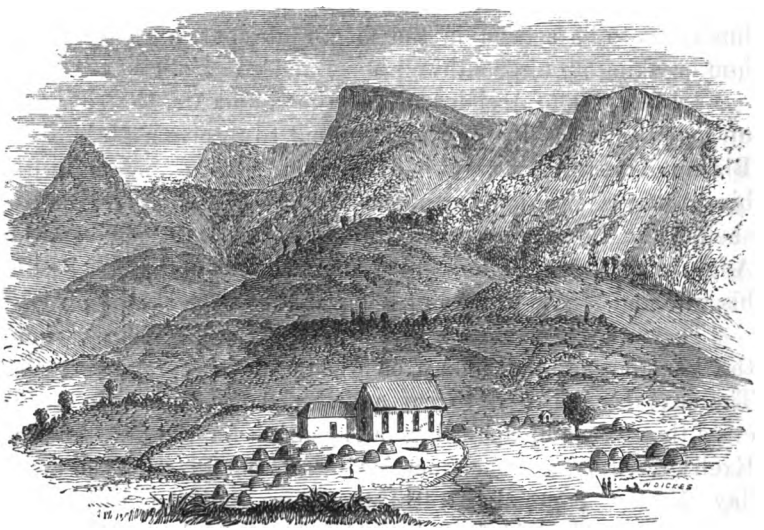
post, save only for such journeys up and down his district, and to the Synods and other Church meetings in the province, as duty required of him.

"Never once from the period of his leaving England in 1848 a term of thirty-five years, did he revisit it or see it again—an instance of steady perseverance and unremitting industry at his work almost without a parallel, and probably never surpassed.

"The history of Mr. Waters from 1855 is the history of the Transkei itself, and whenever that history comes to be written



ST. MARK'S MISSION STATION, KAFFRARIA, IN 1861.

one of the first and foremost names which will figure upon its pages will be his.

"Of his life and labours, and of the results which have attended them, it is needless for me to speak. All who know what the Transkei of to-day is, and can compare it with what it was thirty years ago, have all the evidence before them necessary to form a judgment thereupon. They need but to look around them, and if they do so in a reverent spirit they will surely be constrained to re-echo the Scripture language, 'What hath God wrought!' Not that we claim all that we now see as prey

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given to his own quiver and his own bow alone, seeing that very many of those who have gathered under the wings of the Church in that territory had their Christian birthplace elsewhere; but among all who have toiled for Christ he surely has ever occupied a leading position and taken a foremost place.

"At the time of his settlement in the country Kreli was in the zenith of his power. Kafirland was full of people, and 'the cattle upon a thousand hills' were fat and well-liking: but a crisis was at hand, mischief was brewing. Umhlakaza came, the cattle-killing delusion followed, and presently the people were scattered, the country became a desert, and Kreli himself was an outcast and a wanderer seeking for food.

"Through all these troublous times the patient Missionary held on, his station became a refuge city for the poor and the destitute, and by degrees a second population gathered around him, a different class altogether—mixed races and tribes, poor and broken-hearted, to whom the Gospel message now came as a blessed word, and among whom it found a welcome. Hearers and inquirers multiplied, and ere long conversions followed. Schools sprang up in every direction, fresh labourers joined them, and off-shoots were planted out.

"First of all, All Saints' Mission on the Bashee, under the Rev. J. Gordon, in 1859; next St. Augustine's, still further to the east, under the Rev. B. L. Key (the present Bishop-Coadjutor), in 1865; St. Albans, on the Egosa, under the Rev. D. Dodd, in 1868; and so the work spread, until in 1874 the district was constituted into a diocese by itself.

"Where, in September, 1855, there was a solitary Missionary, with his wife and family, in a wooden hut on the banks of the White Kei, without a single Christian man besides their own party near the spot, there is now a flourishing village, with its church, school-houses, parsonage, stores, and workshops, filled with an industrious and thriving population, white and black, mainly Christian, a resident magistrate and his staff, and all the appliances of civilisation around them; while in the entire district there is an organised body of twenty clergymen, with a Bishop at their head, and their schools and churches stud the land, from the Kei eastwards to the very borders of Natal.

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"At the first meeting of the Bishop and clergy of the newly-formed diocese, which took place, I believe, at St. John's River, in 1874, the Rev. H. T. Waters was promoted to the dignity of Archdeacon—an honour which his long-continued and zealous services had well merited; and he returned as the Venerable Archdeacon Waters to his post at St. Mark's, where he still continued his energetic labours until his sudden illness only a few weeks ago.

"From a recent statement it appears that the number and status of the people in the district under the care of the Archdeacon were as follows:—

Baptised persons, adults and children .	3,436
Attendants on public worship . . .	3,700
Communicants	1,254
Children in schools	1,967

"If to these we should add the numbers in the other parts of the Transkeian territory now no longer under St. Mark's, these figures would have to be considerably increased, and the statistics of the period since this return was made would also show greater progress still. Preaching and teaching was going on at as many as forty-eight places in the Archdeacon's own parish when this report was issued. How many have been since added I cannot conjecture, but I doubt not they are more numerous now. And now he is gone—gone, however, to his rest, we feel assured; and though we mourn his loss, we sorrow not, but rather bless God for him and for all who have departed this life in His faith and fear, and pray for grace 'so to follow their good examples that with them we may be partakers of His heavenly Kingdom.'"

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THE FOUNDATION OF THE DELHI MISSION.

BY REV. J. STUART JACKSON,

First Missionary S.P.G. to Delhi.

I have omitted two points of particular interest in our work: the first was the class of elder boys from the Government College, who came regularly to us to read the Gospel; two of them at least have since been baptised, and one of the two ordained. The other was the instruction of the household of one of the converts of 1852. I well remember the first time I went to the house for this purpose. There were three women to be taught, and they were too timid to sit in the same room with me. I was therefore taken on to the housetop, and the women sat in a room which opened on to the roof, but was shut off from it by a curtain across the doorway. I then began to teach the unseen catechumens, and it was some time before I could get any answer from within to assure me that I was understood. The three women were ultimately baptised, and one of them (Salome) died shortly before I left Delhi. She was the only native who received Christian burial during those three years. Mr. Jennings erected a simple stone to her memory in the Station Cemetery.

I was compelled to leave Delhi at the end of 1856 by the serious illness of my wife. We had not been home more than two months when the news of the Mutiny followed us. Upon the details of that disastrous event I will not enter. It seemed as if the powers of darkness sought to be revenged on Mr. Jennings and the other founders of the Mission for the determined assault they had made on their dominions. It was a terrible revenge, but we rejoice to believe that it led our dear friends more speedily to the presence of their Lord, to receive from Him the reward of their labours; it only gave them the Crown of Life the sooner. The native Church was also scattered; my brother Missionary and his two assistants (Sandys and Koch) were killed in the Delhi Bank; the native

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surgeon, Chimmun Lal, one of the converts of 1852, was slain at the Dispensary, and the other native Christians sought refuge where they might. So the native Church in Delhi, like the Church Apostolic, was early made to pass through the fire of persecution; and I think we may see the same result in both cases, that as a result of persecution the Church has attained a more vigorous life, and a greater power of growth.

LALA RAM CHUNDER.

I am now to write a few lines memorial of the two converts in Delhi, who were baptised by Rev. M. J. Jennings before the Mission commenced. Master Ram Chunder, as he was commonly called by his pupils, was the teacher of mathematics in the Delhi Government College. He was a mathematician of considerable power and originality, as is proved by his work on Maxima and Minima, which was very favourably received by English mathematicians. He was a good English scholar, and had no doubt from his youth known something of the tenets of Christianity: the religious opinions of those from whom he had learned so much were not likely to escape the attention of his thoughtful mind. But it was not till later that his studies were powerfully drawn in this direction. It is very interesting to observe what it was that first inclined him to entertain the subject of Christianity. Dr. Kay has kindly sent me the purport of a conversation which he had with Ram Chunder at Mr. Jennings' dinner-table on New Year's Day, 1854. Ram Chunder said: "I had long been persuaded that the Brahmans had no claim to be teachers of religious truth. I looked on most of them as men who encouraged the popular superstition simply because it was gainful to them. I supposed that the same was the case with the Padres of the English, though it sometimes occurred to me as strange that many English men of undoubted intelligence and honesty went to the church.

"One Sunday, as I was crossing in front of the church, I noticed that the door stood ajar, and it occurred to me that I might just look in and see what their ceremonies were. What I saw struck me with *amazement;* all the people kneeling and

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appearing as if to them God was really present. It was an entirely new conception to me, and when I came away I was so much impressed that I determined to read the New Testament. I did so; read it carefully and studied it; and at length I was quite satisfied that Jesus was the Son of God."

My readers will remark how this incident illustrates the importance of the bearing of the Church in the presence of a heathen population. This father of the Delhi Church was first drawn to inquire after Christ by witnessing the devout worship of the English congregation. It is a sound principle that has led our Venerable Society to care for the children of the Church living amongst the heathen as a preliminary to work amongst the heathen themselves.

The result of Ram Chunder's studies of the Scripture was a firm conviction of the divine origin of our faith; but he might have failed to carry his convictions to their practical consequence, and so have lost the blessing he actually received, but for an interview with Professor Street at Bishop's College, on the occasion of a visit he paid to Calcutta in the cold weather of 1850—51. Professor Street has preserved this conversation in the pages of the *Missionary* for March, 1851 (it is one in substance often repeated, though rarely with so much wisdom on one side, and so much honesty on the other). Ram Chunder had made some remark which led Mr. Street to ask whether he was a Christian. Instead of replying either yes or no, he said that he knew our Scriptures, believing them to be the Word of God, and that Jesus Christ is the Son of God, and that the Father, the Son, and the Holy Ghost, are one God. His avoiding a direct reply to the inquiry whether he were a Christian struck him therefore the more.

"Finding upon further conversation that he still declined, or rather seemed to make no pretension to the name, I inquired what he lacked yet of being a Christian, supposing that he believed all that he told me he believed? Although he spoke English as fluently as any native I have ever met with, he did not find an answer. He did not seem to be wilfully evading it, but to be fairly puzzled by it.

"At length I asked him plainly why he did not seek baptism

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He said that he did not think it necessary—that Missionaries and Clergymen had led him to think so; that faith, and the state of the heart were the needful things. I asked him whether he had not met with passages in Scripture which imply that baptism is necessary? As he did not answer, I asked him if he did not remember our Lord's commission to the Apostles, 'Go ye therefore, and teach all nations, *baptising* them,' &c. (St. Matt. xxviii. 19, &c.). He said he did. I then asked him whether, since he had declared his belief that our Saviour is the Son of God, he could justify non-compliance with so plain a command, and referred to St. Mark xvi. 16, 'He that believeth and is baptised shall be saved,' &c. He made no reply. I then showed him Acts ii. 37—39, viii. 36—38, and St. Paul's baptism by Ananias; particularly pointing out verse 16 of chap. xxii. 'Arise and be baptised and wash away thy sins, calling on the name of the Lord.'

"The texts and the context, as I briefly traced it out to him, seemed new to him; so I begged him to consider them seriously, and to remember St. Luke ix. 26, 'For whosoever shall be ashamed of Me and My Word,' &c., since he believed that our Lord did command that those who believed should be baptised."

Our friend was thus brought face to face with the necessity of professing Christ, and professing Him in the way of His own appointment, if he would have his part with Him. He thus arrived at the critical point at which "many go back and walk no more with Him." Only those who know what the power of caste is, and how truly outcast a Christian becomes from his family and friends and native society, can understand the struggle it must have cost Ram Chunder to declare himself a Christian; the step was the more difficult in his case because his wife was deaf and dumb, and he had therefore no means of teaching her the truth of which he had become convinced, and so of persuading her to become a Christian with him.[1] Happily, by divine grace, he had the strength of mind to act according to his convictions, and was baptised in St. James's

[1] His wife was ultimately reunited to him; but before this took place his two daughters were married to Hindoos, and finally lost to him.

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Church on Sunday, July 11th, 1852. The event is described in a letter from Mr. Jennings in the *Missionary* (August, 1852) :—

"*To the Editor of the* 'MISSIONARY.'

"MY DEAR SIR,—What I am about to communicate to you in this letter will, I trust, prove of so much interest to you as to be deemed worthy of a place in the next number of the *Missionary*.

"It relates to the baptism of two very respectable and well educated Hindoos, and to the circumstances which invested their admission into the Church with peculiar interest on account of the hopes which it raises for the future.

"The two to whom I allude are named Ram Chunder and Chimmun Lal, the former the mathematical teacher in the Government College, and the latter the Sub-assistant Surgeon of Delhi. They are both rather eminent in their stations, speak English well, and are of that age and in those circumstances which tend to place their conversion above suspicion.

"These men had been long religiously disposed in their minds, and being dissatisfied with their own religion they had turned their attention to the study of the Christian religion which they had pursued by the means of such assistance as they could meet with.

"It appears that the converts have long been persuaded of the truth of Christianity, and have wished to become Christians, from which, however, they have been previously deterred by apprehension of the consequences which would necessarily follow, and from which they shrank.

"And doubtless there must be a shrinking of nature from the disseverment of former friendships, and of the ties of old affection. And these men have felt these things, and nature has pleaded within them, and has striven to satisfy their minds that they might still continue Hindoos externally, whilst with the heart they might serve Christ.

"But this state of things could not be for long : either error must be wholly forsaken or truth would depart. The time came when they saw that they could no longer halt between two opinions ; and by God's guiding they were led to make up their minds manfully to overcome the yearnings of the old nature in order that they might give themselves up to be the servants of Him on Whom they could not but believe.

"Accordingly some ten days previously to their baptism they announced their intention openly of joining the Christian Church, and, as may be believed, it caused great joy to those who had previously been anxiously waiting to see where their convictions would ultimately lead them.

"After their minds were fully made up there appeared no necessity for much delay before their baptism, and so Sunday, July 11th, was selected as the day on which to administer that sacrament to them.

"Many of the congregation have felt it to be a very solemn event, and especially as connected in their thoughts with the Mission to the heathen, which it has been so long in contemplation to plant in this city, and for which funds are being gathered. It was like God giving these men to

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their faith and prayers to be offered to Him as the first-fruits of a future abundant harvest.

"On the Friday and Saturday preceding the Sunday prayers were offered by many by mutual understanding both at church and at home on their behalf; and on Sunday morning many received the Holy Communion. with their thoughts full of what was to be done in the evening.

"In the evening, after the second lesson, the converts were baptised and received into the Church, and were thus separated from their former temptations through Hindooism for ever. May they in all respects continue true and faithful servants of the Lord Jesus Christ, whom they now acknowledge as their only Lord and Master.

"The announcement of their intention to become Christians caused an excitement throughout the city of Delhi greater than it is possible to imagine, and at the time of the baptism the Church of St. James was literally surrounded by natives; and the vacant spaces inside which were not used by the congregation were allowed to be filled by them. More than 150 were thus inside the church. All behaved with the greatest decency and order, and there being also a full congregation, the sight was a very moving one, as may be imagined.

"After the second lesson, and during the time occupied in moving up to the font, there was sung, as an Introit, Revelation iv., the latter part of the eighth and the eleventh verses; and after the baptism the Doxology.

"The chosen witnesses were some of the principal members of the congregation. The behaviour of the converts was such as we should have anticipated from men who had embraced Christianity on full conviction, and had deeply considered the importance of the step which they had taken. The text of the sermon on the occasion was from St. Luke xviii. 28—30. Altogether Sunday was a joyous day, having a happy prestige of the future. May the best wishes of the most sanguine be hereafter realised in the blessings bestowed on the Mission we are labouring to plant.

"Before I conclude this account . . . let me add that there is observable, by those who know Delhi and understand the language, a tendency in the natives towards the Christian religion which may eventually, if judiciously directed, lead to very important results . . ."

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THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE OF CAPETOWN.

(*Continued from p.* 59.)

THE system of education which has unhappily, yet perhaps inevitably, predominated in the Cape Colony, as in so many lands elsewhere, is that commonly called undenominational. And there, as elsewhere, it is already producing largely, among the rising generation, its inevitable fruits of godliness. It is true, indeed, that the care of the training of the very poorest, and specially of those of the coloured races, is still left almost uninterfered with in the hands of the various religious bodies who are willing to take the charge of them, though even that liberty is already loudly threatened. The common provision for these is what are called Mission Schools, to which the government makes small and very inadequate grants, but which are left unfettered as to the amount of religious knowledge which they impart; the only conditions being their submission to government inspection as to secular knowledge and the not enforcing distinctive religious teaching, if any parent should object—much the same conditions, in fact, as are made with voluntary schools in England. These schools commonly provide, not only for the coloured children in their neighbourhood, but also for many of those of white race of the poorest class. Though even the very lowest of the old Dutch colonists have still an invincible prejudice against allowing their children to sit in the same school with a so-called *zwaart schepsel* (black creature), although that creature may be, as is often the case, scarce one shade darker than the other, and even decidedly superior in intellect, yet, at the same time, they will not object to their children playing about all day long with those of their black servants who are often of a very low stamp indeed. Such is everywhere the utter unreasonableness of caste prejudice.

But with all above the very lowest class the one great object, educationally, in every little town, is the establishing and

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maintaining an undenominational school, as it is commonly called. As I have said, this is almost inevitable in a small place where there is not room for more than one school, and people are widely divided in opinion about religion. But the results are none the less deplorable. The government contributes largely towards the support of such schools—one half of the minimum pay of the teachers—but on condition that no religious instruction shall be given during school hours. They do not forbid an extra hour being devoted to such teaching, provided attendance on it is not made compulsory. But, in fact, no such instruction is as a rule ever given. The teacher has, generally, no encouragement from the school committees which manage the school, or from the parents of the children, to employ any of his time in that work, but rather every inducement to urge him to devote all the time and the energies he can give to his pupils, to their advancement in secular knowledge, and so their whole religious training is left for that very indefinite period, "some other time." The various ministers of religion try to meet the difficulty by having classes for religious instruction during the week. But these a child, after five hours of confinement in school, is generally only too ready to shirk. And too commonly the very parents who talk most loudly about their religious instruction being most fitly left to the teachers of religion are the very ones to encourage them in so doing. No wonder, therefore, that with a large increase of all other knowledge that of the teaching of the Bible, and of even the first principles of religion, is most lamentably deficient.

In such a state of things it is plainly the duty of the Church to secure, wherever it is possible, the teaching of its children to itself. Thus, even in Riversdale, we had always some children of a higher class under our own instruction, as well as those in the Mission School. And in Georgetown, about 100 miles further to the east, upon the same main line of road, and still nearer to the sea, from the first beginning of our church work there a small grammar school had been started to supply a more advanced education to those who required it.

The Diocese of Capetown is divided into two Archdeaconries. Of the more easterly of these, and the one most remote from Capetown, Georgetown, is the centre and the residence of its

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Archdeacon. By him I was invited, when my failing health at Riversdale had rendered a change desirable, to remove to Georgetown, take the post of master of the school, assist generally in parish work, and specially to take charge of it during his visitations of his large Archdeaconry, one which, for size and importance, ought itself to be a separate diocese. Accordingly, in the beginning of 1866, I went to take up my abode in Georgetown, and to enter on a work very congenial to me, as I had always been fond of teaching, and during those previous years, both on Tristan and at Riversdale, had gained considerable experience; and there I spent nearly six years, among the most pleasant of my whole life. The scenery about Georgetown and in its neighbourhood, and especially that of the adjoining district of the Knysna, is among the most beautiful of Cape scenery. Georgetown itself is beautifully situated close under the highest of a long range of mountains; and consequently it attracts an extra supply of rain, while being at a considerable height above the sea level, and well exposed to sea breezes, the great heat of summer is considerably moderated. This makes it sought as a pleasant place of residence. And when I went there I found some very nice English families, which made society very agreeable. And especially was Georgetown a place for widows. We will not discuss how far this added to its charms. About *that* opinions differ. However, in a small population of less than three thousand, we once reckoned up the names of over forty widows, and then we were far from having exhausted the list. Of my own small school, a good proportion were widows' sons.

As I have said, some of the scenery around Georgetown was very beautiful. The Montagu pass, by which the main road of the colony along the sea line is carried through a gorge in the mountain just behind Georgetown, is a very fine one, a lovely blending of fine mountain scenery and rich vegetation, through which a well made road winds its way upward some 3,000 feet. The Cradock pass, close adjoining the old road over the same mountain, until the new way was discovered, and of which the tracks still remain, exists as a marvellous proof of the capabilities of the old Cape waggon and its oxen to scale precipices. It commonly took two waggons two days to make their way

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over it, a distance of ten miles or so. But they did it. At some places the oxen of the two waggons combined had to pull one up and then return for the other. And sometimes the drivers had to hold one side of the waggon with ropes to keep it from toppling over. Yet over that road almost all the traffic of the colony had in earlier times to be carried.

But another mountain pass, called Meirings Poort, about forty miles farther inland, through a much higher range of mountains, stands alone as a magnificent scene of rugged grandeur. It is simply a huge split in the vast mountain—a deep chasm through which, at the bottom, water makes its way; and now, along the side of this mountain stream, a road has been carried through, parts of which are occasionally washed away by it when it is swollen by heavy rains. Along this road, extending some ten miles through the very heart of the mountain, the rocks on either hand rise almost perpendicularly a thousand feet and more, so that the eye fails in looking upwards, and feels quite dazed; while often the huge mountain mass seems to thrust itself wholly across one's path and forbid all further progress. Yet steadily the road winds on and on, gradually ascending, until at length the mountain breadth is pierced and you emerge on the high tableland on the other side.

Another sight well worth seeing in the vicinity of Georgetown is that of some very extensive caves in a most wild tract of country, called the Congo. You enter a large hollow, high up on the side of a hill, and find in one corner a very narrow opening, hardly high enough for one to stand upright in, slanting down into utter darkness. Candles being lighted—the more the better—advancing carefully a few yards along this narrow way you come to a sharp precipice of some thirty feet, against which an iron ladder has been placed. Descending this, you find yourself in a wide hall of grand proportions, around which long folds of creamy white stalactites hang in every variety of fantastic form, sometimes reaching from top to bottom, like the folds of a large curtain, in other places suspended from the roof in various tapering forms, or else rising in huge masses some considerable height above the ground. Nearly in the centre one long slender column reaches from the ceiling to the very ground, seeming to yield its slight support

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to the vast roof high above. All this, when well lit up, presents a fairy scene of beauty such as is rarely to be met with. This is, of course, the one great central object of attraction; but all around the ground is honeycombed in every direction, to long distances, some of which have not yet been explored to their extreme limits.

The scenery of the Knysna again, a district lying to the eastward of Georgetown, and along the sea-coast, is much of it very beautiful. Here there are still large tracts of forest, which in other parts of the colony are either wholly wanting, or have been all but wholly destroyed. In the immediate neighbourhood of Georgetown itself there are still some small remains of the "forest primeval," but it is only in the more remote portions of the Knysna district that one can now see it in its virgin beauty. And very beautiful it is. Huge lofty trees, some with dark glossy foliage, tower above a rich, wild growth of underwood; while creeping plants, some with bright blossoms, and conspicuous among them the wild vine, with its handsome leaf and dark and rather bitter fruit, spread high up, even to the very summits of the trees; and, low on the ground, ferns in every variety in great abundance, from the large tree-fern to the most graceful maiden-hair; and in moist, shady spots, or at the decaying roots of trees, others still smaller and more rare. All this makes a day in the forest a much-coveted delight, especially in the hot glare of a South African summer. In a land where so much of life can be spent out of doors, pic-nics are a great enjoyment. And some of ours at Georgetown were very delightful. Christmas and New Year, our height of summer, are of course the chief times for them. But some of my most delightful half-holidays at other times have been when, after a morning's work, a sharp canter of some five or six miles in a sea-breeze has brought me to some favoured spot, which sea, forest, and mountains, blended together in choice harmony, have marked out for the purpose; and there a well-sharpened appetite has found a good *tiffin* prepared for it, with pleasant friends to make the remainder of the day pass delightfully in their company, amid such glorious surroundings.

(*To be continued.*)

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Notes of the Month.

LAST month we were able to make the welcome announcement that the Subscriptions, Donations, and Collections for the Society's General Fund during 1883 exceeded the total for 1882 by some hundreds of pounds. We are now in possession of the exact figures, which were placed before the Society at the meeting in February, and are printed in our Report of the meeting in the present number.

Without making too much of pounds, shillings, and pence, there can be no doubt that the increasing income of the Society should cause great thankfulness. Besides the encouragement that those who are doing their best for the Society find in the evidence that many others are working for the same end, there is the great consideration of all, that an increasing income at home means extended work for God abroad.

The gross total of the receipts for the Society's General Fund is of course affected by the variations in Legacies, and by other things beyond control or calculation. And though the Legacies received during 1883 were £1,033 less than those received in 1882, the gross total of the General Fund is still slightly above that of 1882, which in turn was the largest the Society has ever been able to chronicle.

The new "Special" Funds also of the Society, as contrasted with the old "Appropriated," with which they correspond, show also an increase of £401, which would, on making some adjustments for purposes of fair comparison, appear considerably greater.

However, the gross total of the Society's receipts, or even of the General Fund, is of less moment to those who look earnestly for the steady advance of the Society's work. The really important item from this point of view is that of the Subscriptions, Donations, and Collections for the General Fund. In 1883 these amounted to £79,894 0*s.* 1*d.*, and exceeded the receipts under this head in the previous year (which were the highest then reached) by £1,061 19*s.* 8*d.*

This increase is the more remarkable from the fact that the

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aggregate of donations of £25 and upwards was in 1883 less by £1,300 than in 1882. The increase in general sympathy and support is therefore larger than is shown by the mere comparison of totals.

In three succeeding years this important item has advanced. It advanced from £71,027 in 1880 to £75,120 in 1881, to £78,832 in 1882, and now to £79,894 in 1883—in other words, it has increased by 12½ per cent. in three years.

IN the Report of the Monthly Meeting of the Society will be found a copy of a most interesting document, which has been received from the United States in reply to the Society's message of congratulation on the completion of the first century of the American Episcopate.

From its foundation in 1701 the Society made the Church, that afterwards became the Church of the United States, its chief care. When the colonies became an Independent State the Society's attention was directed elsewhere, and chiefly for some time to Canada; but for the greater part of the last century the efforts of the Society were mainly for the purpose of aiding that offshoot of the Church of England which now numbers nearly seventy members of that Episcopate which began but a hundred years ago.

WE are glad to hear from the Rev. M. M. Fothergill, the chaplain at the Marine Emigrant Hospital at Quebec, that nearly all the emigrants who have been at the hospital during last year brought with them letters from clergy and others at home. This is a great improvement. A few years ago he had hardly found any so provided.

MR. Fothergill gives a useful caution about ill-advised emigrants. The two instances he mentions of men who had to return are worth noting:—

"An old man from Wallingford had listened to the glowing tales of emigration agents about Winnipeg, &c. He came out, went to Winnipeg; soon found that he was quite unfit for the rapid work required; became

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ill from want of good shelter and care; sent to hospital, and when better sent back to Quebec. He came to me but a shadow of the man who had arrived here in May. I managed to obtain a passage for him home through the assistance of friends. Another, a skilled shoemaker, had tried in many places to obtain work, but failed; he had pawned all his things, and at length arrived at the hospital sick, and broken down with poverty. He also was sent home. In talking to a leading manager of one of our boot and shoe manufactories I learnt that the trade was very different here to that in England—that, in fact, a really skilled English workman might well starve here unless he could quickly get into the 'pegging' process. Here, in Quebec, it is especially difficult for an Englishman to find wages which he will deem satisfactory in comparison to those he earned at home.

"Farmers, and those who can work on railroads, are certainly the most likely class of men to succeed out here for some time to come."

ALL who read in last month's *Mission Field* Mr. Brereton's most interesting account of his work in the Peking district will be sorry to hear that later news from him is not free from trouble and anxiety.

Heavy rains have destroyed a considerable proportion of the crops. "The damage done in two days to our diocesan property in Peking exceeds £60 sterling." But worse than this:—

"About the middle of August the cholera visited Peking, and lingered on till about the middle of September. The death-rate at the worst period was high, but, probably, was much exaggerated in the foreign newspapers. Judging from the numbers of corpses daily carried out through two city gates with which I am well acquainted, I should say that, during the worst period, the death-rate in Peking did not exceed 150 per diem. The panic was considerable; but the people seemed utterly ignorant, or utterly careless of preventive measures. No European suffered. Among our own native Christians we had but one case, and this ended in death. He was a Christian of fifteen years' standing. I remember him chiefly as having been my companion on my first Mission tour in the country.

"It is feared by Europeans that there will be a worse visitation of cholera next year. May God avert such a calamity! Yet, humanly speaking, there seems a good deal of ground for this fear."

QUOP Mission, Borneo, where the Rev. C. W. Fowler is the Missionary, has been twice visited by the Bishop lately. Mr. Fowler sends us some interesting notes of his work, and of the progress among the Sentah, Serin, and other tribes. For

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instance, at Quop itself, seventeen persons were confirmed, and ten at Batuh. At the latter place there has been erected a suitable Mission chapel:—

"A truly native building, with bilian posts, thatched and walled with palm-leaves; but although not so grand to outward appearance, it is just the very thing to erect in the jungle."

The celebration of the Holy Communion by the Bishop was the first that there had been in this village.

The following about a visit to Sunah, among the Serin tribe, is deeply interesting:—

"Arriving here we found all well, and the people ready for baptism; so the next day, June 24th, the first-fruits of this Mission, consisting of twenty-eight persons, were brought into the fold of Christ. How apostolic the ceremony was! first the parent, then the babe at her breast, received the holy washing. Since then I have visited the place, and eighteen more are under instruction. After harvest they purpose erecting a prayer-house, which is very encouraging. By this step they have incurred the reproach of their brethren, but I am happy to say they remain steadfast. In time the other places of this tribe may be brought home."

Mr. Fowler has visited lately the Stang, Segu, and Empro tribes, and found them rather favourably disposed to education, though they refuse Christianity. But he adds:—

"Educate them, enlarge the mind, and the folly of their old customs becomes evident to them. In time I have great hopes of enlarging my borders amongst them."

A NEW Church paper for Canada was started last year in Ontario, which is called *The Canadian Missionary*. It is published monthly, and has begun very well. We are glad of every effort to bring the claims of Mission work prominently before the members of the Church in the older provinces of the Dominion.

THE Society desires offers of service from clergymen for Missionary work at Chefoo, North China, in the Andaman Islands, in the diocese of Rangoon, and in the diocese of Bombay. The Missionary at Chefoo, while engaged in studying the language preparatory to evangelistic tours, will conduct

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services in the church for the benefit of the foreign residents in that important port. He must be a graduate.

We have several times mentioned the Mission to the Andaman Islands, which the Society has decided on opening, and for which it has voted the necessary funds. The need now is for a clergyman with an apostolic desire to lead him to undertake the task of endeavouring to raise a race perhaps as low as any in the scale of civilisation, and bring them by degrees to a knowledge of God and salvation. Similar enterprises in other lands have been blessed as richly as any Mission work. Where nature has been at its worst, it has often been shown the more clearly how great things grace can do.

The Missionary in the Bombay diocese will have his destination fixed on his arrival. He would probably join the staff of the Ahmednagar Missionaries. It is desirable that he, and the Missionary to the Andaman Islands, should be graduates.

A NEW work among the Kafirs in the neighbourhood of Papendorp, near Capetown, has been recently begun. With the aid of a Government grant of £30 per annum, and £20 from the Diocesan Mission Board, and with the assistance given from the College at Zonnebloem, a Mission school was opened in July last, which it is hoped may in time lead to more direct spiritual work among the Kafirs attracted to the neighbourhood of Capetown by opportunities for employment. The Rev. Geoffrey F. Gresley, the Missionary, says that at first the Kafirs looked upon the school with suspicion, but he thinks that they now regard it more favourably. They send their children to it regularly.

RATHER less than a year ago we mentioned that the Rev. R. M. Clark, Missionary of the Upper Paarl, in the diocese of Capetown, reported that plans had been made for the enlargement of the church. He now reports that it has been actually carried out:—

"Not only as regards accommodation, but also as respects neatness, brightness, and comfort, we have now as nice a little country church as any clergyman or congregation here in Africa could desire to worship in.

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"It was consecrated in April last. The Bishop, at the time, was in the parish on a pastoral visit, so that besides the consecration service we had a confirmation service as well. Many of the clergy, including the Dean of Capetown, the Archdeacon of the Cape, and Canon Lightfoot, were present. It was a day that will long be remembered by many of the people here. To many of them it must have been a happy day. I need not say it was so to myself."

The cost has been £800, of which £600 has been already raised. The greater part of the congregation are working people.

"A few of the coloured members contributed labour as well as money. They did it in this way: one young man made a lectern, another a font-stand, a third a chancel chair for the church."

DURING the two years 1882 and 1883 the sales of the *Mission Field* have steadily increased; the number of sales in the six months ending December, 1883, being 19 per cent. larger than those in the six months ending December, 1881. Having regard to the extent of the Society's organisation in the country, and the necessity for spreading intelligent interest in its work, it is most desirable that the circulation should be very largely increased. May we venture to suggest to each reader of the *Mission Field* that he should bring this magazine to the notice of friends who do not take it in?

BOUND copies of the *Mission Field* for 1883 can be obtained for three shillings apiece, or cases for binding the twelve numbers for eightpence.

REPORTS RECEIVED.

Reports have been received from the Rev. Abdul Ali, B. C. Choudhury, W. Drew, D. H. G. Dunne, R. Dutt, S. Endle, H. J. Harrison, A. Logsdail, P. M. Mukerjea, H. H. Sandel and J. C. Whitley of the Diocese of *Calcutta*; R. D. Shepherd of *Madras*; P. A. Ellis, A. Gadney, C. Gilder, H. Lateward, H. F. Lord, J. D. Lord, J. J. Priestley and J. Taylor of *Bombay*; J. Peter of *Colombo*; R. Balavendrum, M. J. Bywater, C. W. Fowler, W. Howell, J. Perham and J. L. Zehnder of *Singapore*; H. J. Foss and E. C. Hopper of *Japan*; B. C. Mortimer of *Capetown*; S. W. Cox, J. Gordon and A. J. Newton of *Grahamstown*; A. G. S. Gibson of *St. John's*; C. Johnson and S. M. Samuelson of *Zululand*; J. Barker, W. A. Illing, T. Taylor, R. B. Woodward and J. D. Woodward of *Maritzburg*; W. H. R. Bevan, W. T. Gaul and G. Mitchell of *Bloemfontein*; C. Clulee of *Pretoria*; J. C. Lambert of *St. Helena*; R. B. Morgan and W. C. Morgan of *Sierra Leone*; R. Hosken and W. F. Tucker of *North Queensland*; J. Neales and H. M. Spike of *Fredericton*; F. J. B. Allnatt, R. W. Colston, J. Kemp, W. G. Lyster, J. P. Richmond, P. Roe and H. C. Stuart of *Quebec*; R. Lonsdell and J. W. Pyke of *Montreal*; W. L. Cheney, F. W. Greene and E. S. W. Pentreath of *Rupertsland*; E. Matheson and W. Newton of *Saskatchewan*; R. Avery, E. H. Ball, G. H. Buller, C Croucher, P. J. Filleul, W. E. Gelling, V. E. Harris, T. W. Johnstone, J. A. Kaulbach, A. C. Macdonald, J. T. T. Moody, D. C. Moore, E. E. B. Nichols, J. H. Read, D. Smith, J. S. Smith, W. H. Snyder, H. Stamer and L. M. Wilkins of *Nova Scotia*; G. Crane of *Newfoundland*; W. J. H. Banks of *Jamaica*; K. M. Gillie, H. E. Olton, L. G. Richards and H. Y. Shepherd of *Antigua*; F. P. L. Josa and J. R. Moore of *Guiana*, and C. G. Curtis, Missionary at *Constantinople*.

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ANNUAL MEETING.

THE Annual Meeting of the Society was held at 19, Delahay Street, on Friday, February 15th, at 2 P.M., the Rev. Berdmore Compton in the Chair. There were also present Earl of Powis, Bishop Alford, F. Calvert, Esq., Q.C., Rev. Dr. Currey, Sir Charles P. Hobhouse, Bart., *Vice-Presidents;* Archdeacon Burney, Rev. B. Belcher, Canon Crosse, C. C. Ferard, Esq., Rev. J. W. Festing, Rev. Dr. Forrest, General Gillilan, Archdeacon Lower, General Lowry, C.B., Rev. J. Frewen Moor, General Nicolls, Rev. Prebendary Salmon, Rev. E. J. Selwyn, Rev. J. H. Snowden, J. G. Talbot, Esq., M.P., General Tremenheere, C.B., W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee;* and Rev. C. T. Ackland, Rev. F. K. Aglionby, Rev. S. Arnott, Ven. Archdeacon Baly, Rev. W. Barker, Rev. G. T. Cull-Bennett, Rev. J. W. Bennett, Rev. C. J. Betham, Rev. G. C. Blaxland, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, C. G. Burke, Esq., Rev. W. Calvert, Rev. J. H. Clayton, T. Cree, Esq., Rev. T. G. Cree, Rev. T. Darling, Rev. J. G. Deed, Rev. C. Dent, Rev. R. J. Dundas, Rev. Dr. Finch, Rev. J. P. Foster, J. F. France, Esq., Rev. C. D. Goldie, Rev. T. W. O. Hallward, Colonel Hardy, Rev. R. S. Hassard, Rev. W. C. Hayward, Rev. T. W. Herbert, Rev. J. W. Horne, Rev. C. A. Jones, Rev. D. W. Kidd, Rev. T. Kirk, W. Lovell, Esq., A. W. Mackenzie, Esq., Rev. B. Maitland, E. Pennington, Esq., Rev. G. P. Pownall, H. W. Prescott, Esq., Rev. C. H. Raikes, Rev. G. C. Reynell, G. J. Rust, Esq., Rev. W. E. H. Sotheby, Rev. J. G. M. Stretton, Rev. R. R. Tatham, Rev. Dr. Townsend, Rev. H. E. Tweed, Rev. G. B. Twining, Rev. J. Lee Warner, Rev. H. Waters, Rev. R. R. Watts, S. J. Wilde, Esq., and Rev. A. Wilson, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Auditor's Report was presented by H. W. Prescott, Esq.

3. The Rev. Prebendary Kempe presented the following Report of the Treasurers on the Society's Income for the past year :—

	£	s.	d.
I.—GENERAL FUND:—			
Collections, Subscriptions, &c.	79,894	0	1
Legacies	6,998	7	4
Dividends	4,083	11	11
	90,975	19	4
II.—SPECIAL FUNDS	18,596	8	8
III.—INVESTED FUNDS	3,000	16	11
	£112,573	4	11

4. Resolved that the surviving Vice-Presidents, not being *ex-officio* Vice-Presidents, be re-elected, and that the following be elected to the office of Vice-Presidents :—

Bishop Jacobson, The Bishop of Sydney, The Bishop of Huron, Bishop Hellmuth (late of Huron); Bishop Poole (Japan), Bishop Smythies (Central Africa), Bishop Key (Coadjutor of St. John's), The Bishop-elect of Riverina (Rev. S. Linton), The Earl of Belmore, Rev. Canon Cadman, Very Rev. the Dean of Windsor, and the Rev. F. J. Wood.

5. Resolved that the Bishops of the Church in the United States of America, in communion with the Church of England, be elected Honorary Associates of the Society for the ensuing year.

6. Resolved that the Rev. J. E. Kempe, Henry Barnett, Esq., and A. A. D. L. Strickland, Esq., be re-elected *Treasurers;* that C. J. Bunyon, Esq., Egerton Hubbard, Esq., and R. M. Harvey, Esq., be elected *Auditors;* that the Rev. H. W. Tucker be re-elected *Secretary;* and W. F. Kemp, Esq., and the Rev. E. P. Sketchley, *Assistant-Secretaries* for the ensuing year; and also that J. W. Ogle, Esq., M.D., the Society's Honorary Consulting Physician, be requested to continue his valuable services.

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7. The Standing Committee nominated the Rev. Canon Gregory, the Rev. Dr. Currey, and the Rev. Berdmore Compton, as the three Vice-Presidents, one of whom shall take the Chair at the Monthly Meetings of the Society during the ensuing year, in the absence of the President or of a Bishop holding an English See, in accordance with Bye-Law 5.

8. The Rev. J. W. Festing, General Lowry, C.B., General Nicolls, Rev. Canon C. W. Furse, H. W. Prescott, Esq., Rev. J. Storrs, the Rev. the Hon. J. W. Leigh, and Lieut.-General Sawyer, were declared elected members of the Standing Committee; and the Rev. J. H. Snowden, T. Parry Woodcock, Esq., the Rev. F. H. Fisher, General Sir J. Lintorn A. Simmons, G.C.B., and the Rev. W. Panckridge, members of the Continental Chaplaincies' Committee.

9. The election of the following Diocesan Representatives was reported :—

Diocese of Bangor.—Rev. P. C. Ellis and Lord Penrhyn; *Carlisle.*—Rev. Canon Ware; *Lincoln.*—W. C. Lane Claypon, Esq. (*vice* Mr. Garfit, deceased); *Liverpool.*—Hon. and Rev. Canon Bridgeman and Fletcher Rogers, Esq.; *Manchester.*—Ven. Archdeacon Anson (*vice* Mr. Birley, deceased); *Ripon.*—Archdeacon Boyd and T. Collins, Esq., M.P.; *Salisbury.*—J. Floyer, Esq., M.P. and Rev. Canon Bennett; *York.*—The Dean of York and Canon Randolph.

10. Resolved that the cordial thanks of the Society be offered to the Treasurers, Auditors, and Honorary Physician for their services during the year.

11. Resolved that the cordial thanks of the Society be given to the following Honorary Deputations for the valuable assistance which they have rendered to the Society during the past year, by preaching sermons or addressing meetings :—

Rev. T. Abraham, Bishop of Algoma, Rev. G. Allan, Bishop of Antigua, Rev. P. T. Bainbrigge, Ven. J. Baly, Rev. S. E. Bartlett, Rev. R. H. Baynes, Rev. Walter Beck, Rev. J. L. Bell, Earl of Belmore, Rev. H. F. Blackett, Rev. W. H. Bliss, Rev. S. E. Bourne, Rev. W. C. Bromehead, Rev. Canon R. Bullock, Dean of Carlisle, Bishop of Calcutta, Bishop Caldwell, Rev. J. H. Calley, Ven. J. G. Carey, Rev. Tupper Carey, Rev. J. Cave Browne, Rev. Dr. J. Clark, Bishop of Colchester, Rev. J. Coley, Rev. Astley Cooper, Rev. W. H. Cooper, Rev. W. R. Croxton, Rev. W. Y. Daykin, Rev. J. Denton, Rev. J. Dombrain, Rev. C. C. Elcum, Rev. J. Fernie, Rev. J. H. Geare, Rev. J. W. Gedge, Rev. C. D. Goldie, Hon. Sir Arthur Gordon, Rev. Horace Graham, Rev. J. Greatheed, Rev. F. C. Green, Rev. F. B. Gribbell, Rev. Canon Gregory, Rev. A. W. Hadley, Rev. R. S. Hassard, Rev. J. F. Hocter, Rev. G. W. Hodgson, Rev. A. C. Hoggins, Rev. E. E. Holmes, Bishop of Honolulu, Rev. F. Hopkins, Rev. S. Coode Hore, Rev. Blomfield Jackson, Rev. Canon Rich-Jones, Bishop Kelly, Rev. D. W. Kidd, Bishop Kingdon, Rev. J. S. Ladds, Bishop of Lahore, Dean of Lichfield, Rev. Dr. G. F. Maclear, Rev. F. A. Marriott, Ven. G. Mason, Rev. J. F. Messenger, Bishop Mitchinson, Rev. W. S. Moore, Rev. S. Morley, Earl Nelson, Bishop of Newcastle, Rev. W. Panckridge, Rev. W. I. Pigott, Charles Raikes, Esq., C.S.I., Rev. G. C. Reynell, Rev. J. Rice, Rev. A. W. L. Rivett, Rev. Ulric Z. Rule, Bishop of Saskatchewan, Rev. C. B. Seifferth, Rev. J. B. Sharp, Rev. A. C. Shaw, Rev. C. H. Shortt, Rev. A. Smith, Rev. F. J. J. Smith, Rev. J. Still, Rev. G. H. Swinny, Bishop of Sydney, Bishop of Tasmania, Rev. C. W. S. Taunton, Rev. A. C. Taylor, Rev. J. H. Taylor, Rev. W. F. Taylor, Rev. Dr. Thornton, Bishop Titcomb, Rev. J. Trew, Bishop Tufnell, Rev. L. Tuttiett, Rev. W. T. Veness, Rev. Horace Waller, Rev. T. Williams, Rev. H. P. Wright, Rev. W. B. Wright.

12. On the recommendation of the Standing Committee the appointment of the Rev. H. H. Smith to Regina (Rupertsland) was confirmed, and the Rev. A. Lloyd was appointed to the Japan Mission.

13. The following reply to the Society's message of congratulation on the completion of the first century of the American Episcopate (which

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had been conveyed with a letter from his Grace the President by the Lord Bishop of Rochester to the Church of the United States) was read to the Society, all the members present standing while it was being read :—

"THE BOARD OF MISSIONS, PHILADELPHIA,
" PENNSYLVANIA, U.S.A.,

"THE undersigned, appointed by the Board of Missions of the Protestant Episcopal Church in the United States of America as a Committee to offer to the Venerable Society for the Propagation of the Gospel in Foreign Parts the thanks of the Board for the cordial and fraternal greeting which has been sent to them through the Secretary of the Society, have great pleasure in discharging the duty which has been intrusted to them.

"At the close of the first century of our existence as a National Church we acknowledge with deep and unfeigned gratitude that whatever this Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing, care, and protection of the Venerable Society.

"In expressing this conviction we seem to ourselves to be speaking not only for those who are now assembled in the great Missionary Council of this Church, but for many generations who have passed from their earthly labours to the rest of Paradise. We cannot forget that if the Church of England has become the mother of Churches, even as England herself has become the mother of nations, the generous and unwearied efforts of the Body which you now represent have been chiefly instrumental in producing these wonderful results.

"That the Venerable Society may continue to receive the abundant blessing of our Heavenly Father, and may bring forth more and more fruit to the glory of God, and the spread of the Kingdom of His dear Son, is the sincere and earnest prayer of every Churchman in the United States.

" On behalf of the Board of Missions,

" JOHN WILLIAMS, *Bishop of Connecticut.*
WILLIAM BACON STEVENS, *Bishop of Pennsylvania.*
HENRY C. POTTER, *Assistant Bishop-Elect of New York.*
GEORGE LEEDS, *Presbyter of Maryland.*
ROBERT WINTHROP, *of Massachusetts.*
JOHN W. STEVENSON, *of Kentucky.*"

14. The Rev. S. Arnott brought forward the following motion of which he had given notice :—

"That it be embodied as a Bye-Law, or otherwise, that the practice of submitting to the Board the schedule of grants as drawn up by the Standing Committee be continued as it existed before the year 1883."

On a division the motion was lost.

15. A Revised Copy of the Society's Regulations was, in accordance with Bye-Law 24, laid on the table.

16. All the candidates proposed at the meeting in December were elected into the Corporation. The following were proposed for election in April :—

Rev. C. J. Eliot, Foleshill, Coventry ; Rev. Robert M. G. Browne, Farnham Castle ; Henry Hadow, Esq., 24, Wilton Place, S.W. ; Rev. G. Farmer, Lower Sydenham, Kent, S.E. ; Rev. A. Adams, Tuckingmill, Camborne ; Rev. R. E. Coles, Halsetown, St. Ives, Cornwall ; Rev. J. A. Reeve, St. Just, Penzance, Rev. Augustin Starey, Charing, Ashford ; Rev. Wm. Wilson, Dungourney Ry ; Midleton, Co. Cork ; Very Rev. J. M. Reeves, Glandor House, Leap, Co. Cork ; R. U. F. Townsend, Esq., Blarney, Co. Cork ; Albert Gordon, Esq., 6, York Terrace, Cork ; J. W. McMullen, Esq., J.P., Clontymon Lodge, Cork ; George Purcell, Esq., Floraville, Cork ; Edmund Waller, Esq., 33, St. Mary Abbott's Terrace, Kensington, W. ; Rev. M. M. Pope, Old Milverton Vicarage, Leamington ; J. Clarke, Esq., 95, Lewisham High Road, S.E. ; Rev. S. B. Booker, Marton, Rugby ; Rev. W. R. W. Stephens, Woolbeding, Midhurst ; Fredk. Philipse Morris Esq., Orchardleigh, Belvidere, Kent ; Rev. D. T. Twemlow Cooke, St. Mary Brookfield, Highgate Rise, N.

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ASK AND IT SHALL BE GIVEN YOU. A Sermon preached in Lincoln Cathedral on St. Andrew's Day, 1881, by the Rev. A. E. MOULE, B.D., Missionary of the Church Missionary Society in the Diocese of Mid China. Price 2*d.*

THE SAVIOUR'S LAST COMMAND. Two Addresses delivered in the Church of St. Peter, Eaton Square, on the Day of Intercession for Foreign Missions, 1881, by the Right Rev. C. P. Scott, D.D., Missionary Bishop in North China. Price 2*d.*

CAN THE DRY BONES LIVE? The Ramsden Sermon preached before the University of Cambridge by the Right Rev. J. Mitchinson, D.D., formerly Bishop of Barbados and the Windward Islands, on Whitsun Day, 1883. Price 2*d.*

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MONTHLY MEETING.

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DEPUTATIONAL ARRANGEMENTS, 1884.

Arrangements have been made for the Visits of the Society's Representatives to the following Archdeaconries:—

No. Rev. T. ABRAHAM.
3 York and Ripon.....May 10—13.

Rev. W. BECK.
3 York and Ripon ...April 26—May 2.

Rt. Rev. BISHOP CALDWELL.
1 Oxford ....April 29.

Rev. W. H. COOPER.
23 St. Alban's (Hitchin).....April 3.
13 Chichester.....May 10—27.

No. Rev. W. STEWART DARLING.
17 Salisbury.....April 27, 28.
Coventry .....May 17—30.

Rev. A. W. HADLEY.
32 Norfolk .....April 26—May 5.

Rev. S. COODE HORE.
38 Kingston.....April 6, 13.
13 Chichester ..... „ 26—29.
22 I. of Wight.....May 3—27.

Rev. A. E. MOORE.
24 Suffolk .....Apr. 21—May 4.

No. BISHOP OF NASSAU.
23 St. Alban's (Bp's. Stortford). May 12.
10 Chester ..... „ 18, 19.

Rev. F. J. J. SMITH.
27 Wells .....April 1—8.
14 Bodmin ..... „ 19—May 12.

Rev. J. H. TAYLOR.
30 Salop.....May 10—30.
11 Ludlow ..... „ 31—June 10.

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

APRIL 1, 1884.

NORTH QUEENSLAND.

NEW CHURCHES BUILT.—LIBERAL GIFTS TO THE CHURCH.

NORTH QUEENSLAND news always has a flavour of brisk progress about it. A second (or Mission) church for Townsville was opened on the 2nd of December last. The building is of the basilica form, with an apse. The foundation had been laid by the Bishop on the 17th of June, less than six months being thus occupied in building it. The church is a small one, being only intended to accommodate some two hundred worshippers; but as the Bishop said in his sermon on the occasion of the opening, the climate renders it necessary to have numerous churches, so that people should not have far to go to attend church.

His lordship referred to the completeness and permanent character of the building, and said that this handsome new church was an evidence of the progress of Townsville, which it marked and assisted. Religion was necessary to the true greatness of the colony, and therefore it should be a cause for great satisfaction and delight that the tree of life should from

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this building extend the shade of its branches over the people in the neighbourhood. His lordship then spoke of this Mission church being the effect of a revival of generous religious purposes which had not been allowed, as was too often the case, to evaporate without permanent result. He spoke of the interest which Archdeacon Plume had evinced in bringing this Mission church scheme to maturity. In this climate it was useless to expect people to walk long distances to church and back. Therefore it was necessary to have numerous smaller buildings, instead of having large central parish churches, as in the old country. His lordship said that this necessity was even greater in the case of Sunday schools, and earnestly addressed parents, entreating them to see that their children attended the Sunday school to be held in that building, and also the children's morning service on their way to school. He said that in visiting the various parishes of his diocese he had carefully examined the children as to their Scriptural knowledge. There were bright exceptions, but as a general rule that knowledge was very limited. It must be so when religious instruction was confined to one half-hour of one afternoon in the week. He had studied the Bible as a boy at his mother's knee, and had read it every day of his life since, but he felt that he had only scratched the surface of its riches. He had gathered a few of the grains of alluvial gold that lay on that surface, but the whole of the longest human life would not suffice to thoroughly prospect the wondrous rich reefs below.

The Bishop recently visited Normanton, where the situation as to Church matters impressed him very favourably. He had purchased a site for a church and parsonage, which he presented to the town; but the inhabitants, not to be outdone, instituted a subscription, which reached the sum of £500, for the purpose of erecting a church on the ground. His lordship stated that he was never more surprised or gratified in his life. Amongst his listeners at Normanton were men who had not entered a church for twenty years, and when called upon for their cash they responded nobly. It showed that, however rough men may outwardly appear, their natures have not necessarily changed.

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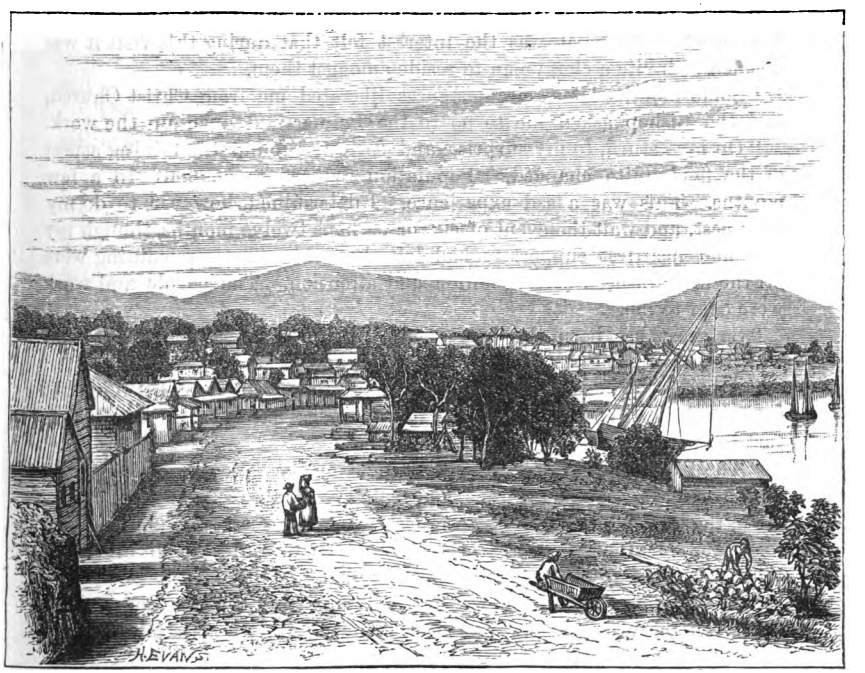
This liberality is praiseworthy, but the most noteworthy feature of it is that it grows. At St. James's, Townsville, for instance, during the year ending Easter, 1883, the amount raised by offertories, pew rent, and stipend fund was £506; during the *half* year ending September 30th, the amount raised in the same manner was about £475, or only £31 less than the total for the whole of last year. This im-



COOKTOWN.

provement is owing to the increased and united efforts of the committee.

These are indications of the general tone of the diocese. The Society's five Missionaries are stationed at various towns and outposts.

The Rev. R. Hosken, the Society's Missionary at Cooktown, has sent us an account of his visit to some goldfields in his neighbourhood:—

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"Soon after my arrival in Cooktown (Christmas, 1878,) I became aware that a populous inland district was without a Christian teacher, and had never been visited since the field was opened, some seven years previous.

"This fact was a sorrow to me, and before I had been twelve months at Christ Church, Cooktown, I made arrangements for a Missionary visit inland. Circumstances at that time prevented me, but the following year I visited the Palmer. In all I have paid them five visits, staying one, two, three, four weeks, and the last time seven months.

"Of the roughness and hardships I will say little, all being counterbalanced by the hearty good feeling of all classes.

"Early in the year 1882 I paid the Palmer my fourth visit, staying four weeks. So great was the interest felt that during this visit it was decided to invite a clergyman to reside amongst them.

"Some months later, circumstances liberated me from Christ Church, and the Bishop asked me to go to the Palmer and open up the work.

"On my return, to my surprise and sorrow, I found the mining aspect of the field quite changed. Population reduced to one-half in a few months. This was a sad experience. I determined, however, to do my very best, and wait the event of six, or perhaps twelve months, though my best and heartiest supporters had left the field. Those remaining were all the more in need of consolation and attention. The people and work were dear to me.

"So great has been the depression that the Palmer will have to fall back to its former condition, unless my successor takes up the work.

"A brief sketch will be, I trust, sufficient to afford you a little insight into the duties I took upon myself in my endeavour to instruct and comfort the people.

"The Palmer is reached from Cooktown on the sea coast, by 160 miles of the roughest, most dangerous, and trying roads I have ever seen. Maytown, the capital of the field, is at last reached, after two nights on the road, and Maytown once reached, I found no difficulty in dividing my time. It worked itself into the following plan.

"Monday morning, letter writing and preparing for our one weekly mail. In the afternoon visiting in Maytown. It is a little town of one street, with some forty houses—public, private, and stores.

"On Tuesday I continue my Maytown visiting. The town is built on a ridge, with Bushman's Creek on one side, and the Palmer River on the other. Maytown has a court-house, post and telegraph offices, school of arts, and Divisional Board Hall.

"On Wednesday visited Gregory, a little township three miles from Maytown, calling on all the people, only about ten of whom reside here. Gregory boasts of a school of arts, very well kept, and a library.

"On Thursday I visited in and about Ida, situate two miles from Maytown, in another direction from Gregory. I had to take all my journeys on foot, except to Cannibal Creek and Red Bluff.

"On Friday I completed my Maytown visiting, in the afternoon visiting the state school and hospital.

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'On Saturday I visited in and about the Lousia, a mining centre. Scattered around were four families. The Lousia River is three miles from Maytown.

"On Sunday morning I went to one of the above-named places, as the shiftings of the miners indicated. The afternoons and evenings were spent in Maytown.

"The public services were kept up with considerable difficulty, and needed continued hope to support me. Success of a fluctuating character marked my week's progress, but I am glad to remember that throughout the whole of my stay the interest was kept up. I had sole charge of the Sunday school, composed of not more at any time than twenty boys and girls, aged from two to eleven years; this and the Sunday evening services in the Divisional Board Hall were always happy times—bright and profitable.

"The concluding part of my sketch is not the least important. The full benefit thereof will not be known in time.

"Every evening, except Saturday, and when out of town for a service, I visited one of the houses where there were children, when we were joined by the others. By arrangement one evening was spent at one house, another at another. The interest the parents felt in these gatherings is beyond expression. Here we prayed together, sung together, and learnt of heaven and heavenly things. I put aside an hour and a half of the evening for this work.

"From first to last, my Mission amongst the Palmerites was one appreciated by the people, and, though lowly to a degree, profitable to myself."

JAPAN.

YEARLY SUMMARY OF THE REV. H. J. FOSS, THE SOCIETY'S MISSIONARY AT KOBE.—THE FIRST-FRUITS OF YURA.

YOU will see that there have been thirteen baptisms this year; of these four adults and one infant have been in Awaji, where the work seems to be more like coming to a head.

One of those baptised was a young man engaged in a school, and he has now come to Kobe at his own expense to study the Bible for a year or so, that he may be able to speak of it with more accuracy to his neighbours. His father became a catechumen at the same time that his son was baptised, and since

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then there have been Bible readings at that place, to the evident advantage of those who are able to attend. Two men, one of the Kobe, and the other of the Osaka congregational church, have lately come to Awaji, and the latter has offered himself as a colporteur under our superintendence.

The other, who came for the purpose of tinning fish for a Japanese firm, has worked earnestly for his Master, and one of the results is the conversion of a fisherman whose case is of so much interest as to deserve more than a passing mention. This fisherman, named Taniguchi Rikizo, was among the wildest and worst of the rough fishermen of that village of Yura. Among his wild deeds he went so far as to run away with another man's wife, with whom he was still living when he first heard of Christianity. She was a thoroughly bad woman, and was unfaithful to him also; and the two used to quarrel fiercely day after day until the neighbours said they must let things take their course, for they would not interfere to prevent them fighting any longer. Taniguchi grew so indignant at his wife's unfaithfulness that he prepared a club to destroy her and her paramour. However, he heard of God and the Saviour through this Christian fish-salesman, and he gradually began to give up wicked ways, in spite of the strenuous opposition of his fellow-workers, who refused to engage him to fish for them (he had no boat of his own), and swore they would kill him if he ever was baptised. But none of this moved him, and he grew stronger and stronger, coming to Wada (the Christian) to be taught to read and to hear about Christ; and he went so far as to show the woman the club, and tell her how he had intended to use it; and he told her that whatever she might do now he would not hurt her, but only longed that she should throw off her evil ways and serve God with him. She would not listen to him, and went on from bad to worse, until he thought he must divorce her, for she was now his wife according to Japanese law, though he first went to her former husband, and offered to restore her (!), a proceeding which her former husband would not hear of. However, she would not be divorced, and wished to live on with him; until at last one evening during a festival he said he would go out for a bit and look round, and

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bade her remain in the house. She said she would, and let him go, asking him to be quick and come back. When he came back he found the door ajar, and nobody and nothing in the house at all—she had gone off with all his clothes and money, and other possessions, to the house of her paramour. Knowing where she had gone he almost determined to go after her and take some revenge, but he thought he would first go to his mentor, Wada, whose persuasions and references to his Master's Word eventually succeeded in calming him; indeed of course his wife's flight was a real blessing, though in disguise. I should not forget to say that when he was not employed as a fisherman, other men who sent the fish to Osaka for sale were glad to employ him on account of his honesty, for most boatmen stole much of the fish when they went to Osaka; and as he would not steal, and his companions did not like to steal so much when he was by, there was a double gain in sending him. He was a great drinker, and thought he could not sleep unless warmed by drink, knocking up the spirit-sellers, if he returned late at night, for his penn'orth of saki; but gradually, without anybody's mention of the matter, he gave it up altogether, and put by his penny regularly every day for use in God's service.

When he was prepared for baptism, and heard that I was coming for the final examination and baptism, if he were found fit, he neither ate nor smoked that day, but waited after earnest prayer that he might be made worthy of the holy rite. Midzuno was much struck with the clearness of his faith, and his earnestness. It was on St. Andrew's Day, so I suggested to him that he should take St. Andrew's name, the brother of St. Peter; but hearing St. Peter's name, he begged to be called Peter, the Rockman, of whom he had often heard from me and Wada. I trust that prayers may go up from England for Peter Taniguchi, the first-fruits of Yura, and may God make Awaji indeed a fruitful field.

Since August Niiya and his wife, and Midzuno, have been in Awaji, and now Midzuno has returned, and Yetori will go (D.V.) at the beginning of February. He has lately been both to Banshu and Yamato, where we worked when we were better

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provided with men, and he brought back encouraging reports from both places, and is now paying a second visit to Banshu.

A bright little boy, the son of one of the catechumens there, has been lately entrusted to our care, and is to be trained in our school.

We had a very pleasant Christmas Day, two of the Christian families on the Concession sending pudding and cake. The scholars came up early in the morning to sing carols in my house and that of Mr. Henry Hughes. I am glad to say that some of them have begun to find out the way to sing. There were seventeen communicants and three baptisms.

The Divinity students have passed good examinations this autumn, and much energy has been shown by some of the Christians in the work of Bible Classes, and in preaching.

CALCUTTA.

THE TEZPUR MISSION, ASSAM.

FROM Assam the Rev. S. Endle, the Missionary, sends a Report of the work in his extensive district, and describes the continuance of its usual steady progress. The Mission embraces seventeen villages, in which there are Christians.

Mr. Endle speaks thus of the evangelistic work among the heathen:—

"Preaching among the non-Christian part of the population (some 270,000) has been carried on by the native catechists throughout the whole past year, and by the European Missionaries in the four cold months, when the climate admits of even Englishmen spending the whole day in the open air. It must not be understood that attempts are made to reach the whole number (270,000) mentioned above, as the number of preachers is too small to admit of this. It has been thought best to concentrate our efforts on a certain part of the district, and more especially on the northern frontier, where we have to deal with a population known as Kachâris, who differ from their Hindu and Mussulman neighbours in many ways. It

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was indeed especially to promote the spiritual well-being of this and other aboriginal tribes that this Mission was originally set on foot by local effort some thirty years since, and it is thought well that the wishes of the original subscribers and supporters of the Mission should always be kept steadily in view. These tribes in some respects offer a field for Missionary effort which cannot be regarded as a wholly unfavourable one. Their character is marked by a simple straightforward truthfulness and honesty, which are not always too prominent among their Hindu neighbours, nor have they an ancient civilisation closely bound up with a creed and social system reaching back into the far-distant past. On the other hand, Mission work among them has to deal with special difficulties of its own, *i.e.* many of these tribes have but an imperfect knowledge of the vernacular language of the province, and thus the means of communication between teacher and taught are at best but limited. And, again, they have not the quickness of apprehension so often to be found among Hindus, and sometimes fail to profit much from the preacher's teaching from sheer mental inability to grasp and assimilate any idea that rises higher than the sphere of everyday wants and wishes.

"Under these circumstances, it is perhaps hardly reasonable to expect any great result from the work of preaching only, for the gulf dividing the European teacher from those he comes to teach is a very deep and wide one, and does not admit of being very easily bridged over. Indeed, in looking back over the efforts of the last fifteen years, I am unable to recall to mind any one instance where conversion to the Faith of Christ has been brought about by preaching alone, *i.e.* as the *sole human* agency employed. But if the *direct* result of such preaching is but small and almost inappreciable, there is reason to think that its *indirect* results are far from being contemptible. The mere fact that the European Missionary is content to spend laborious days among them, week after week, without apparent reward or fruit of his labours, goes far to convince the heathen world that he is influenced by a real and lasting desire for their truest and highest well-being. I can call to mind villages within a few miles of this station, which I visited in company with my predecessor some eighteen or nineteen years since, when only with the greatest difficulty the people could be prevailed upon to listen to the Gospel message at all. I now visit these same villages with much the same teaching every cold season, and rarely or never fail to find a respectful, if not sympathetic, audience among the people. I am quite certain that such preaching, faithfully carried out in a spirit of faith and love for souls, while it may have little to show in the way of visible and tangible results, is yet one of the most powerful ways of proving to the heathen world that we come to India for the good of the people of India; and when once the people are convinced that our motives in coming among them are pure and unselfish, no small progress will have been made in bringing them to the feet of the Saviour, Who loved them and gave Himself for them.

"Much time and attention have been devoted to the work of education, especially among the masses, this being done with a double object in view—

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partly to raise the intellectual standard of the people, but more especially in order to provide a class from whom an increasing number of preachers, catechists, and ultimately candidates for holy orders, may be drawn. A grant of Rs. 1,500 a year is placed at the disposal of the Missionary in charge for educational purposes among the Kachâris, and other hill tribes, and by means of this grant some twenty schools are kept at work throughout the greater part of the year. The attendance at these schools varies from 250 to 300, and there is reason to think that they are doing a work of great value for the people at large; for though the intellectual standard aimed at is not a very high one, yet steadfast, unceasing efforts are made to supply moral and religious training, and that on a distinctively Christian basis. Most of these schools are taught by pupils of the Tezpur training class, who have spent some two years in Tezpur under my own care, and received systematic instruction in the doctrines and principles of the Faith; and although they do not in all cases become Christians themselves, yet they rarely fail to carry to their distant homes, and to propagate there, the seeds of Christian truth sown in the soil of their hearts during their course of training in the station. These pupils of our training class receive a stipendiary allowance from the Government grant during their training course, and in consideration of this allowance they are required to serve two years as village teachers on a small stipend. But at the end of these two years they are their own masters again, and I hope to get together the most promising among them to form a Theological Class in the station for training preachers, catechists, &c. Some beginning in this direction has been made during the year under review, the junior catechist from Benghan having lived in the station during a great part of the rains, receiving regular instruction from me in Church History, Scripture (New Testament) the Liturgy, &c. Should the services of a second European Missionary be permanently available here, I hope to develop my work in this direction, and thus endeavour to train up a body of native evangelists, the best of whom may ultimately take holy orders, and so be able to appeal to the hearts and consciences of their countrymen, and to minister to their spiritual wants, with a fulness of knowledge and sympathy which we, strangers and foreigners as we are and always must be, can hardly hope to possess, or even in any real sense to imitate.

"In addition to educational work and direct evangelistic efforts among the non-Christian population, there falls on the Missionaries the pastoral care of the Christian community in the district, both Asiatic and European. Of the former there are between 200 and 300 in this part of Assam under our care, part of them being Assamese converts, and others immigrants from Chota Nagpore. Their numbers fluctuate from time to time, as some of them leave the district for employment elsewhere, while others enter it from Upper Assam. Of rue spiritual and moral status of the Christians of this district, it is possible, I think, to speak on the whole with some satisfaction. Their attainments in grace and knowledge, indeed, are by no means all that might be wished, nor is their conduct and practice always in keeping with the holy faith they profess. But they would, on

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the whole, compare not unfavourably with Christians of the same social position in England ; and this perhaps is no light commendation, when it is borne in mind that the majority of native Christians here have been but recently rescued from degrading superstition of long years standing, and that they have to live, move, and have their being in the midst of much petty, harassing persecution at the hands of their non-Christian neighbours, and among the manifold temptations of a heathen land.

"In addition to work of a purely Missionary character, occasional visits are paid to the various factories in the district, and some attempt made to minister to the spiritual wants of the European residents here, who number from 100 to 150 souls, mostly engaged in tea-planting."

CODRINGTON COLLEGE.

ONE of the most important positions in the Colonial Church is about to become vacant on the resignation by the Venerable Archdeacon Webb, of the Principalship of Codrington College, Barbados, which he has occupied for twenty years.

We make this an occasion for giving a brief account of this noble foundation, which from the nature of the work carried on at it is not one that mention is often made of in our pages, and should be better known in England than it is.

The College was founded by the munificence of General Codrington but a few years after the Society itself was founded. In fact, he executed his will in February, 1702, the Society's Charter having been granted in 1701. He was a native of Barbados, born in 1668, educated at Christ Church, Oxford, and subsequently a Fellow of All Souls' College. He served under King William III., and was present at the siege of Namur. At his death in 1710 he bequeathed his two estates in Barbados to the Society for the foundation of a college in that island. In his will he expresses his desire—

"That a convenient number of professors and scholars be maintained there, who are obliged to study and practise Physick and Chirurgery, as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people, and have the better

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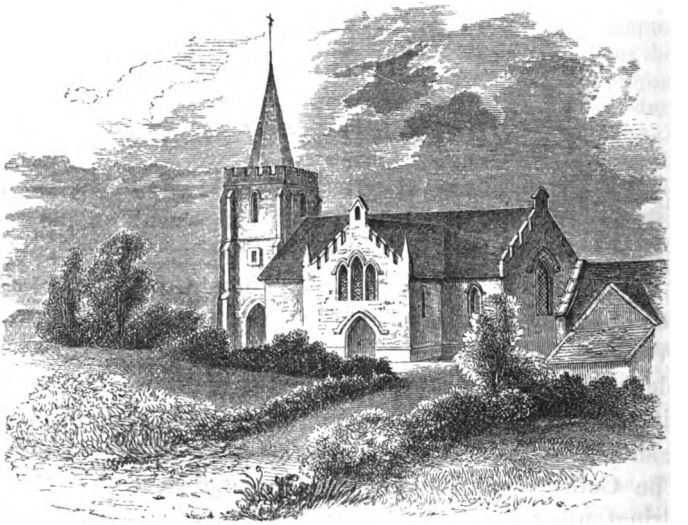
opportunities of doing good to men's souls, whilst they are taking care of their bodies."

This is probably the earliest proposal for Medical Missions in modern times. "The particulars of the constitution" of the College he "leaves to the Society, composed of wise and good men."

After no small difficulties, the Society obtained possession of the estates on the 22nd February, 1712; and in 1714 a college "for the use of the Mission in those parts of the British



THE CHAPEL ON THE CODRINGTON ESTATE.

dominions" which should "be a nursery for the propagation of the Gospel, for providing a never-failing supply of labourers to be sent forth to the harvest of God," was begun.

Such were the hopeful words of the Society in its Annual Report for 1717, and they have not been falsified by the position which the College has eventually attained.

In 1743 the building was finished; in 1745 a grammar school was opened at the College under the direction of a master and usher, both in holy orders, with twelve scholars of the foundation to be maintained and instructed free "in divinity, physic, and chirurgery," the number soon afterwards being

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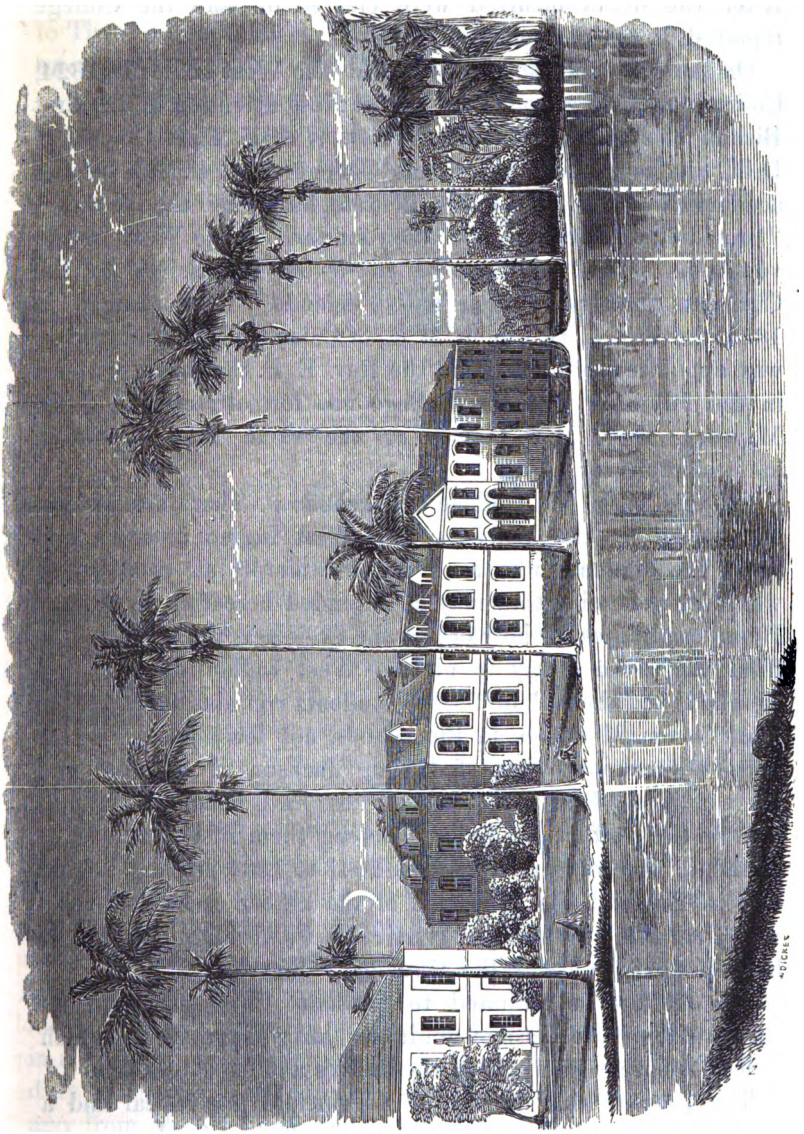
raised to eighteen, besides about twenty or thirty other scholars not on the foundation.



CODRINGTON COLLEGE.

These arrangements appear to have gone on prosperously until the year 1780, when a devastating hurricane almost

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destroyed the College, caused the school to be discontinued, and rendered the estates for a time worse than unprofitable. After the debts incurred were cleared off and the College repaired, it was re-opened in 1797.

On the consecration of Bishops for the West Indies in 1824, Codrington College engaged the earliest attention of the first Bishop of Barbados, the Right Rev. William Hart Coleridge, D.D., and the Society placed the College more strictly on the academical footing evidently contemplated by the founder, "providing an adequate education for such of the West Indian youths as should be disposed to devote themselves to the Christian ministry in their native islands." Accordingly, in 1829, the Rev. J. H. Pinder, M.A., of Caius College, Cambridge, was appointed principal, and the Rev. E. P. Smith, tutor; and in the following year the College was formally opened, J. D. Maycock, Esq., M.D., being at the same time appointed medical professor.

On this basis the College still remains. There are several exhibitions for the benefit of the West Indian dioceses, and there are students who are admitted simply as commoners, whatever profession they may be intended hereafter to pursue. By its candidates for holy orders the College is the chief source from which the clergy in all the West Indian dioceses are supplied, and the roll of former students contains some of the most honoured names in the islands, not least among which must be reckoned that of Bishop Jackson of Antigua, and his coadjutor, Bishop Branch. There have been, too, famous men on the staff of the College, among them Bishop Rawle, of Trinidad, who was principal from 1847 to 1864, leaving behind him in England the prospects of the career open to a third wrangler and a first-class classic at Cambridge, to devote himself to the cause of the Missionary Church.

The College is affiliated to Durham University, and its students therefore become graduates, after examinations which reflect the greatest credit on themselves and their teachers.

The present staff consists of a Principal, a classical and a mathematical tutor, both graduates in University honours, a medical lecturer, and a clergyman who has the threefold work of being tutor to the Mission house, where the future Mis-

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sionaries to the Pongas are trained, head of the training school for schoolmasters, and chaplain to the persons employed on the Society's estates.

These are several hundreds in number, and the illustration on a previous page shows the church in which they worship.

The Society desires to send out as Principal, after the long vacation, a clergyman of learning and experience, able to take up the great work of training the future clergy of the West Indies, and being the head of this important foundation.

BLOEMFONTEIN.

REPORT OF THE PHOKOANE MISSION, BY THE REV. W. HENRY R. BEVAN.—A VISIT TO THE THABA 'NCHU MISSION.—THE PRAYER FOR RAIN.—UNION IN NEED.—AN ANSWER GIVEN.—THE CATECHUMENS.—THE STATE OF THE MISSION.

THE event which first presents itself to one's mind in reviewing the past six months is the journey which Mr. Deacon, my young companion, and I made in September and October to visit our fellow-Missionaries at Thaba 'Nchu and Modderpoort, and to attend the Synod and the election of a Bishop at Bloemfontein.

Seven years and a half had elapsed since I left Thaba 'Nchu, and I was struck at the progress which had been made there in the interval. I especially observed the well-organised civil government, the church enlarged, and filled with an attentive and well-dressed congregation; and the new boarding-school for boys. At Modderpoort I met my old friend David Maramane, formerly catechist at St. John's, on the Vaal, now living in a hut on the hill-side, among the great rocks, carrying on his duty as teacher. His youngest son, Jonas, who returned a year ago from the Kafir Institution at Grahamstown, was working under him as schoolmaster. A handsome school-chapel was

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being built for the Basuto on the farm, and was almost finished. But I was still more pleased with the congregation at St. Patrick's, Bloemfontein, which is under the care of Gabriel, David Maramane's eldest son. I naturally take a special interest in the welfare of this Mission, having been myself engaged in it with Gabriel when it was being begun ten years ago.

I found very large and attentive congregations there, and an appearance of earnestness and devotion which was very encouraging. On the morning of the election of a Bishop, at a very early service, before sunrise, thirty communicants met to pray that the elective assembly might be guided to a right choice. The catechist Gabriel has given so much satisfaction to the Archdeacon that hopes are entertained of his being shortly admitted to the Diaconate, thus beginning a Native ministry in the diocese. I must also mention Michael Mokgosi, my first convert, baptised at Modderpoort fourteen years ago. He is a man respected and beloved by all who know him, for his consistent piety, his intelligence, industry, and usefulness to the Church.

But leaving these impressions of our journey, I will come back to Phokoane. Things are in a very poor way here, politically. The chief Botlhasitse is in failing health; his authority is little respected; he allows his son Moncoe ("Black") to assume authority to which he has no right; and there is no efficient government in the country. Botlhasitse is glad to make use of me to read and write his letters, and in this way I am able to be of some service to him and the tribe. He is not in the least grateful for such help; nor does one give it in order to get any thanks or credit for it, but for the sake of doing what one can towards maintaining peace and order. But he has no lack of evil counsellors to turn his mind against good advice. I keep up a correspondence for him with his two sons in the convict prison at Capetown, one of whom has four more years' imprisonment to undergo, and the other six. Their excellent chaplain, the Rev. Geo. H. R. Fisk, is kind enough to write me about them from time to time. He says that they are both of them in the good conduct class, and are making progress in learning to read. Their desire at present is to go to

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school at Capetown when they are released from prison. Since one of them is the heir to the chieftaincy, it is very important to gain a good influence over him, if possible.

The country is in its normal state of drought. Very little rain has fallen this spring. We have held special services to pray for rain three times. The first was on the 26th of October, as soon as we came back from the Synod, when the seed-corn was brought to be blest. The people in general took up the idea this year for the first time, and a large quantity of seed was brought, each contributing his pannikinful. On the same day the first shower fell. Again, on the first Sunday in November, we went in a body after morning service to the chief's court, to pray for rain there. The congregation of the London Society's Mission joined us on the way, as we passed their meeting-house. Botlhasitse's great wife and some other women attended the service; but he himself and all his men held aloof from it, except one, who is our friend. A short address was given, after which we said a litany, and sang some hymns. Our third rain-prayer was on the Ember Wednesday in December, when we had a crowded church, the Dissenters attending as well as the Church people. One hopes that such occasions of special supplication for temporal needs will gradually accustom people to regard religion as an integral part of their lives, and a matter of general concern to the community. At present it is not looked upon at all as a public duty, but merely as an institution which those who have a taste for it are at liberty to support, as long as it pleases them. There is no sense of responsibility or of duty connected with it.

At present we have about 400 adherents, thirty catechumens, and 270 baptised persons of all ages, of whom about 150 are communicants, and the rest children.

During the past six months, there have been twenty-three baptisms, all of children. Eight catechumens have been received, four men and four women. Only two of these live on the spot; the others we shall see from time to time, as they come in to church from a distance. One of them is a young man, named Setlogelo ("Descendant"), who lives fifteen

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miles off. He has for two or three years past been taking pains to learn to read. He is naturally intelligent, and has taught himself, with little help from others. He already knew his catechism well when he came to ask to be received catechumen. He is one of the youngest of a large family. His elder brothers and sisters were baptised three years ago, and were in earnest at first, but have by no means kept up their interest in religion. Bright and eager as he is, the way in which they have disappointed me compels me to mistrust him, and, if I baptise him next Easter, it will not be without anxious misgivings. Another of the catechumens contrasts favourably with Setlogelo. He is a boy of about thirteen, named Gabanamotse ("They-have-not-a-town"), who came with his Christian mother, Bore ("Gentle"), from a place beyond the Vaal River, perhaps thirty-five miles off, to keep the Christmas Feast. He knows his catechism and prayers well, and has a quiet and reverent demeanour. One's first inclination was to baptise him at once, as a child; but it seemed more prudent to give him a short period of probation, so I received him catechumen now, desiring him to come again to be baptised at Easter.

There are four persons waiting to be received catechumens, two of them women, only just released from the position of inferior wives. I have found it necessary to proceed cautiously in such cases, for they are very likely to relapse into polygamy. The other two are an elderly man and his wife, who have been brought to a sense of their need of Divine assistance by serious illness; but the man has had an inferior wife till now, and though he has actually put her away, she is still living under his protection. He has six children by her, and this is one of the cases in which the inflexible rule of requiring all unlawful relations to cease before baptism seems severe, though it is really only "severely *kind*," and must be strictly carried out, for the welfare of every one concerned.

One hundred and twenty persons have communicated during the six months past, but one-third of these have attended only once or twice, because they live a very long way off. Sixty have come every month, or oftener; and the remaining twenty must be classed, I fear, with people whose communions are much less

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frequent than they ought to be. The average attendance at the Lord's Table on Sundays is fifteen or twenty; sixty-one received the Holy Sacrament on the Dedication Festival, and seventy-four at Christmas time. We were glad to welcome at the Feast of the Nativity an old friend, Othusitse ("He has helped"), whom we had not seen for three or four years. He lives nearly a hundred miles off, but has been persevering in his duties as a Christian, and brings good news of several people he has taught, and whom he promises to bring at Easter to be received catechumens, or perhaps baptised, if found well prepared. It is such instances as this, of faithfulness in God's service under unfavourable surroundings, which, occurring from time to time, cheer and encourage one among many disappointments, and remind one that "your labour is not in vain, in the Lord."

THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE OF CAPETOWN.

(*Continued from p.* 95.)

BUT the great fires which often sweep over a country so hot and dry as South Africa often is are a terrible destruction to beauty of scenery. One that swept over portions of the Georgetown and Knysna districts while I resided at Georgetown was most destructive. The day itself was the hottest I ever endured. Before eleven o'clock that morning I was compelled to dismiss my school; and going home—a bare ten minutes' walk—the hot wind seemed almost unbearable, like that from a hot furnace. Glad indeed was I to reach home, and get into a close-shut and darkened room. Yet near to Georgetown, at least on the windward side, no fire was raging. Imagine, then,

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what the heat must have been in the little Knysna village, with forests blazing for miles around it! No wonder that some deemed that the Last Day was come. Only a sudden shift of wind, just when the fire was seen advancing on it, most providentially saved the village from destruction.

But the devastation caused by that fire was most grievous. On my first visit to the Knysna, one most lovely spot, where a ford crosses the Knysna river, was especially charming. Along the banks of the river some fine forest trees had been carefully preserved. On a high bluff above the river a gentleman had built a charming cottage, induced to dwell there by the rich beauty of the scene. Around—everywhere—stretched forest lands, while above and beyond rose lofty mountains. A little more than a year had passed e'er I visited the place again. Then all was changed. The house was a burnt ruin. Only the charred trunks of the larger trees remained. The ground itself was in most places bare and black, though vegetation was beginning here and there to reassert its sway. It was one of those wide wastes of destruction which awaken sad regretful thoughts, and almost force tears to fall at the thought that what is so beautiful on earth can so quickly perish. Pretty as the scene is now again, having had some years to recover, it would take ages to restore the exquisite beauty which that one day destroyed.

If I have thus dwelt too long on the surroundings of Georgetown, I can only say that I am, at any rate, fairly showing that if Mission work has its hardships it has also its enjoyments. Nor do I think that, though the lot has fallen to us in a fair ground, our work was done any the worse on that account. The then Archdeacon was a man devoted to his work, and with whom one could and did work heartily and harmoniously. And his wife was a true helpmeet for him. Few parishes in England are better worked, in all essentials, than that of Georgetown was then. My own school prospered. I had a nice set of boys, some of whom did good credit to one's teaching; and their progress in after life has given good proof that sound Christian training is no hindrance, but the opposite, to progress in other things. With my school, and the large amount of parish work

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which the frequent absence of the Archdeacon on visitation of his wide district threw upon me, my time was well employed. For that school work was at first no easy task. I found the school in a very backward state; and soon after my arrival it had a large increase in number, mostly of new recruits, who had as yet learned very little. A reminiscence of the late Archbishop Tait, when head master of Rugby, which I read lately in the *Guardian*—how kindly and patiently he once drilled an "awkward squad" of the Sixth Form in the first principles of Mathematics—brought vividly to my mind my own hard toil in driving a class of big, dull boys over the *pons asinorum*, leaving one often almost dead beat with the exertion; and it made one all the more appreciate the kindness of heart which prompted his voluntary service.

Then, for a time, my work was heavily increased by the removal of the Archdeacon, with whom we had so heartily worked—only for too short a time—throwing the whole work of the parish upon me for just a year, in addition to my school work, until a successor was secured, and arrived at Georgetown. Yet never had I better health than while I was thus actively employed. That, and the fact that during nearly fifty years of my life—more than thirty of them spent in rough hard work, and with not too strong a frame—I have never been confined one day in bed, is pretty clear proof that to wear out, if only it be honest wear, is a slower as well as a better process than to rust out.

The direct Mission work at Georgetown was in charge of a curate, specially assigned to that duty, so that my own share in it consisted only in rendering occasional assistance. The man who held that post when I first went to Georgetown was one of the right stuff of which the true Missionary is made. Young, and in sound health, and of a powerful frame, devoted to his work, he never thought of self. When he first went to Georgetown he lived contentedly for some time in a house where utter discomfort prevailed, only that he might learn thoroughly the Dutch language—or rather *patois*—which is spoken by our coloured races and the uneducated Boers, and because he knew no better place or way in which to acquire it

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quickly. When I arrived there we clubbed together, and had far more of creature comforts, and some little of the refinements and luxuries of life, which he could thoroughly enjoy, although he could so readily dispense with them. And he was ever ready to spend his small means, as well as all his powers, for the benefit of others. No wonder, therefore, that he was much beloved, and that his work prospered among those to whom he ministered.

Yet his one longing still remained unsatisfied—to give himself wholly to pure Mission work among the heathen; until at length he satisfied it in Basutoland, where he has remained faithful to his charge through all the late stormy times, and where his life has more than once been endangered, not from direct attacks of the natives on himself (that he has never feared), but from the mere chances which attend the living in the midst of a state of warfare. Thus once, when the post at which he was stationed was attacked by hostile Basutos, and he had gone into their little chapel to try to secure some of its furniture, hearing a noise, and looking out of one of the windows, he was immediately saluted by a bullet, which providentially struck the wall close to the window, just missing himself. During the war the little chapel and the whole station was reduced to ruin. Yet still he holds on to his work; and, spite of every hindrance, it still prospers, as all work done in faith does ever eventually.

When he left Georgetown a good and able man succeeded him, well fitted by experience to take his place, and carry on his work. And our new Archdeacon was no unworthy successor of his predecessor. And so our work went on happily, and prospered. But at length our quiet pleasant life was rudely broken in upon by a disaster, which has often caused great trouble in like cases, and which, on its small scale, was the cause of much evil now. A small provincial bank had been established in the town, which for some time seemed to prosper greatly, and paid very large dividends to the shareholders; and consequently many unsuspicious victims, and specially some from among the many widows of Georgetown, were induced to invest their money in its shares. The inevitable result followed.

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Through gross neglect and ignorant mismanagement on the part of some of the directors, and the downright roguery of others, a smash came, and most of the shareholders were ruined. This, in so small a place, caused a general depression; which as it affected all else, so it seriously hindered our Church work, and specially that of my school. Boys enough there were to be taught; but sufficient money was wanting to pay the teacher. The result was my removal from Georgetown. The school was indeed carried on, but by a young beginner. And after a short time, under his care, it fully recovered its position.

Our newly-acquired Archdeacon, also, a son-in-law of Bishop Gray, though then a widower, had only been with us just a year, when the utter failure of the health of Bishop Gray after the death of Mrs. Gray, induced him to resign his post, and take up his residence at Bishop's Court, to be the Bishop's most trusty aid and consoler for the remaining period—only too brief—of his much-valued life. Thus Georgetown was again left without an Archdeacon, just when I was myself thus necessitated to make a change. And I but awaited the arrival of the new Archdeacon—this time only a period of three months, though he was the third within three years—to take my own departure. Accordingly, on his arrival in August, 1871, I left a place where I had enjoyed many happy days—one which I have often since revisited with pleasure, and where the good work for Christ is still carried on successfully, though at the period of my departure it went entirely into new hands.

Before I decided to leave Georgetown, I had been contemplating paying a second visit to England, it being more than eleven years since I had last seen my native land. Accordingly I availed myself of the opportunity of my leaving to do so. And here may I venture to say a few words in vindication of such visits? I know it is very common in these days to decry those of our Colonial and Missionary Bishops and clergy who from time to time pay visits to their native land, and highly to laud the noble self-denial of those who remain their whole lives steadfast at their posts. I will not attempt to deny that there may be some sad instances, both among Bishops and clergy, of

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men thus putting their hand to the plough and looking back. But then even this is mostly a confession that they had undertaken a work for which they were utterly unfit; and it is better for the Church that they should at once own their error, and turn back, than that they should vainly try to persevere; and their worst fault is that they did not better know their own capabilities before making the attempt. Few and rare indeed have been, I think, the cases of those who run home solely from love of ease. On the other hand, it is only too common, though very natural, for those at home to overlook or undervalue the great gain it often is to a man to exchange for a short time the narrow, isolated position in which he lives in a new land, and in a climate to which his youth was not accustomed, for the life and energy of the old world for the enjoyment of his native air (much as he may be tempted sometimes to abuse its dulness and fickleness, if he has been used to brighter skies), and for the renewal of home ties—how he goes back refreshed and strengthened, with new life and vigour—perhaps, with God's blessing, having that life actually prolonged, as well as quickened by the change. Let it also be remembered by complainers that *we* have, commonly, no pleasant watering-places, and *never* cheap Continental trips to re-invigorate us, each autumn. Our treats of such a kind are generally very rare, and very costly. My own Georgetown life was specially exceptional in this respect. That at Riversdale was far less favourable. Yet each time I have visited England, I have found abundant gain by so doing. And if all things were fairly considered, instead of complaints of those who do thus seek a well-earned, or much-needed rest, there would be willing efforts made by those who have abundance, to provide the means for many a worn worker who sadly needs it.

(*To be continued.*)

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THE FOUNDATION OF THE DELHI MISSION.

BY REV. J. STUART JACKSON,

First Missionary S.P.G. to Delhi.

(Concluded from page 90.)

THE interesting event thus recounted by the good chaplain was certainly calculated to raise great hopes of the future success of the Mission. He himself interpreted it as a token of the divine blessing resting on the efforts that were being made on behalf of the heathen. It was, moreover, the deliberate choice of the Christian faith by one of the keenest minds in Delhi; and so would stand as a verdict in its favour, which all would understand. It was also an instance of moral courage which augured well for the people's success in casting off the bondage of superstition under which they had long laboured. The letter itself is a precious memorial of those who were so soon and so suddenly to end their days on earth at the outbreak of the mutiny.

Ram Chunder's life after his baptism gave continued evidence of the sincerity of his conversion. He laboured earnestly to bring the young men with whom he was associated to the knowledge of Christ. Out of college hours he would be found reading the Scriptures with them in his own house; he urged them to come to us to read the Gospel, and on Sunday he used to bring them with him to church. Two at least of the young men whom he thus taught were baptised after the mutiny, and one of them has been ordained and has been engaged in teaching the Gospel by voice and pen from that time till now. He also exercised a wide influence over the higher classes of native society.

It is somewhat remarkable that, though born a Hindoo, the Mohammedan controversy engaged Ram Chunder's interest after his conversion more than the questions under discussion with the Hindoos. The Brahmo school of Hindooism was not yet developed, and there was no very definite ground of controversy with the Hindoos; but there was a very keen controversial

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war waging at this time with the Mohammedans: in 1854 Dr. Pfander and Mr. French (now Bishop of Lahore) held a public controversy with two Mohammedan champions, Moulvie Ruhmut Ullah and Dr. Wuzeer Khan. The former had written several voluminous works attacking Christianity rather than defending Islam. Ram Chunder took a very lively interest in this controversy; he studied Arabic in order to be able to consult the authorities of Islam, and was constantly engaged in correspondence with learned Moslems in support of Christianity. Ram Chunder was in Delhi at the time of the mutiny, and was walking in the streets when the mutinous troopers passed, but, as he wrote afterwards to tell me, by the goodness of God, none of the bystanders betrayed him: he made his escape from the city and was ultimately of great service as an interpreter in the English camp. He was subsequently chosen by the Indian Government as tutor to two successive Rajahs of Puttiala, and more recently was appointed Minister of Education in that state; a mark of the great confidence reposed in him, that he, a Christian, should be appointed to superintend the education first of the heir-apparent to a Hindoo Raj, and then of the Rajah's subjects generally. He seems to have filled this difficult position in such a manner as to have gained the esteem of all around him, without sacrificing his principles in the slightest degree.

The wealth which he thus attained he used freely in his Master's service. The Bishop of Lahore tells me that for several years he gave an annual contribution of Rs. 1,000 (nearly £100) to a native pastorate fund: this marks the measure of his liberality. The Bishop also sums up his character in the following words: "Ram Chunder was a man of simple, unpretending piety, and had his heart bound up with the growth of the kingdom of God and the glory of God."

He returned to Delhi, only as it seemed to end his days. He sunk under the effects of paralysis, August 11th, 1880. He died, as he had lived, giving every mark on his death-bed of the depth and sincerity of his faith. The following account taken from the *Indian Christian Herald* of August 20th, 1880, is from the pen of his friend and former pupil, Rev. Tarc Chund:—

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". . . He lay on his bed of sickness for above five weeks, and his bodily sufferings were great; but God, with whom he had walked, supported him in his time of need. At his request portions of Scripture were often read out to him, and prayer offered by his bedside; and though he could speak with difficulty, yet he often in broken sentences expressed his full trust in his Divine Saviour, and his desire to depart and be with Christ. Twice Holy Communion also was administered to him, from which he appeared to receive great comfort. During a period of nearly thirty years, he faithfully served his Divine Master by his tongue, his pen, his purse, and his Christian example. He was equally honoured and respected by Hindoos and Mohammedans, as well as Christians. There was not one respectable native who did not know him by name at least, or did not praise him for his blameless life."

Ram Chunder will always be remembered as the most notable among the early converts in Delhi, and it is owing to his boldness in confessing Christ that there has been a constant succession of converts from the higher educated classes in the city; and this is in many ways of great importance, more especially because in such converts we have the material for a native ministry, which is the greatest want of the Church in India.

Thus in the beginning of the Delhi Mission there was a promise of permanent fruitfulness which, in God's great mercy, has been abundantly fulfilled.

I must not conclude this record of the foundation of the Delhi Mission without a brief reference to Dr. Chimmun Lal, the companion of Ram Chunder in his conversion and baptism. He was a man of a mild and benevolent disposition, singularly suited to the medical profession, which he followed with great success. We cannot but feel the more thankful that a man of such a gentle nature should have had the courage to stand up in the face of the whole city and declare himself a believer and disciple of Jesus, and by so doing to incur the charge of blasphemy from Mohammedans, and to be an outcast from his own people. But he was strong in faith and in the friendship

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of his brave companion, and he passed through the ordeal without shrinking. Thank God the future is hidden from our view; the trial of the baptismal day was great enough; could he have foreseen the result of the step he then took it might have proved too great. This faithful servant of Jesus Christ was one of the first victims of May 11, 1857. He was killed at his post dispensing medicine at the public dispensary. He was killed because he was a Christian, and may therefore be rightly called a martyr, the first martyr of the Native Delhi Church. Thank God our age has not failed to contribute its quota to the "noble army," whose blood enriches the earth, and makes it fruitful of holy souls, who in their turn are willing to spend and be spent for Christ.

Notes of the Month.

THE Annual Sermon in Westminster Abbey is to be preached on Thursday, June 19th, by the Lord Bishop of Rochester.

His lordship's being the preacher this year has a special interest from his being the bearer of the Society's message of congratulation to the Church of the United States, on the completion of the first century of the American Episcopate this year.

WE have previously announced that the Anniversary Sermon in St. Paul's, on June the 18th, is to be preached by Bishop Bedell, of Ohio, as the Representative of the American Church to the Church of England.

THERE now hang in the Society's Board Room two handsome photographs of Christ Church, Philadelphia, which the Bishop of Rochester brought with him from America last year. His Lordship writes:—

"I am sending you, for the acceptance of the venerable Society, two pictures of Christ Church, Philadelphia, the church in which the first Convention was held in 1784, and in which the opening service was held in

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October last, at the meeting of the Triennial Convention of the Episcopal Church. They were given me by the present rector of the church on the occasion of my recent visit: and since my return I have had them framed, and now venture to hope they may be worthy of a corner in the Society's House, as they represent a building to which the venerable Society contributed a valuable gift of books in 1753, and, I am inclined to think, also a donation in money, at the time of its erection."

WE have much regret in recording the death of the Venerable George Warlow, Archdeacon of Madras, who died on the 25th of January, after a rather short illness.

After several days of intermittent fever, the Archdeacon was found to be suffering from typhoid fever, and his strength gave way very rapidly.

Archdeacon Warlow, who was a graduate of St. John's College, Cambridge, and was ordained in 1860, first went to India in 1863. He was made Archdeacon of Madras in 1881.

He was always a sincere and ardent friend of the Society, and on two occasions rendered it particular service, by undertaking honorarily the duties of the Secretaryship at Madras, during vacancies in that important office.

BISHOP BRANCH, Coadjutor of Antigua, has sent the Society an account of his active work in his diocese. In particular he mentions the considerable number of persons confirmed, and of clergy ordained. He writes:—

"I held last year the largest ordination which has ever been held in the diocese, and one of the largest which has ever been held in the West Indies. There were no less than five deacons and six priests ordained. Of the thirteen whom I have thus been privileged to admit to the sacred ministry already, six are West Indians by birth (among them my own eldest son), two were born in England, two in Wales, one in Scotland, one in Ireland, and one in the East Indies (though of English parents).

"I have held confirmations in nearly every church in the Islands of Antigua, St. Kitts, Nevis, Porto Rico, Barbuda, and Montserrat, having already visited some of these islands twice. I have also visited Dominica, though I have not yet held a confirmation there. I should have visited every island in the diocese but for having to spend so much time in attending the Provincial Synod in Jamaica. I purpose, however, during January and February, to visit all my remaining islands in the following order, confirming in every one: St. Bart's, Anguilla, Saba, Virgin Gorda, Anegada, Tortola, St. Croix, St. Thomas. If I am not too late for your

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report, I shall be able to send you on my return some details of the Church's work in these islands, which cannot fail to interest the Society. My confirmations up to the present date have been twenty-six in number, at which 931 persons have been confirmed."

THE Society is about to lose the valued services of its Secretary at Calcutta, the Rev. W. H. Bray, who is to return to England.

Since 1872 Mr. Bray has held this office, and discharged its arduous duties honorarily. He has devoted himself, as far as his work as a Government Chaplain permitted, to the Society's interests with unsparing energy and zeal.

MR. Bray's successor, it has been decided, should be a clergyman who can devote his whole time to the duties of the Secretaryship, which involve considerable travelling, study of a vernacular, and actual participation in Missionary work, in addition to the central work in Calcutta.

THE new Secretary must be a graduate. The salary is Rs. 4,000 per annum, with residence.

THE *Official Year Book of the Church of England* for this year maintains the useful character which marked its first appearance a year ago. Its bulk is considerably increased, and it now numbers over 700 pages. The parts which relate to the Church abroad are of course those with which we are specially concerned, and we gladly witness to the excellent result of the great care with which they have evidently been compiled.

THE foundation-stone of St. Stephen's Hospital, at Delhi, for Women and Children, was laid on January 18th, by Her Royal Highness the Duchess of Connaught. Before the ceremony the Rev. R. R. Winter delivered an address explaining the necessity for the new building. The present site, about a year ago, was made over by the Government of the Punjaub for the erection of a hospital. The amount collected was Rs. 21,500, the whole raised by private subscriptions. A considerable amount had been contributed by

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native chiefs. At the Imperial Assembly Lord Lytton, out of funds placed at his disposal, gave Rs. 5,000. The following inscription will be placed on the stone, with an Urdu translation on a stone opposite to it:—

"To the glory of God and in memory of Priscilla Winter, who for twenty-three years laboured among the women of India, this stone of St. Stephen's Hospital for Women and Children was laid by Her Royal Highness the Duchess of Connaught, on January 18th, A.D. 1884."

WE have received the following from the Rev. W. E. Hobbes, of Malvern Link:—

"I have a register of the names of our Missionaries, divided into the several dioceses abroad, and note down what newspapers and magazines each Missionary receives.

"This seems to me a branch of our work for Missions which might be worked up and made very useful and beneficial to our clergy abroad, as well as their people—humble though it is.

"Friends are now regularly sending abroad nearly 1,000 newspapers and magazines. This work might be pushed, I am sure; and if it were made known how acceptable old papers are, people I am sure would willingly offer them.

"The great advantage of doing this in a systematic way is that I am able to distribute the offers in something like fair proportion.

"News from the outer world, and especially of the Church at home, is warmly welcomed by our clergy abroad, who, for the most part, lead lonely, isolated lives.

"The name and address of a Missionary, with postal information, &c., will gladly be sent to any one who will offer to forward an old newspaper or magazine when read. Who will send *Mission Field?*"

From time to time such offers reach the Society's office, and a list of Missionaries has been kept, with notes of those to whom newspapers are in this way being sent. Mr. Hobbes appears to have carried out this plan on a large scale, which might well be yet further extended.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, March 21st, at 2 P.M., the Lord Bishop of Lichfield in the chair. There were also present the Bishop of Antigua, the Bishop of Bombay, and F. Calvert, Esq., Q.C., *Vice-Presidents;* Rev. B. Belcher, Rev. Canon Crosse, J. G. Talbot, Esq., M.P., General Lowry, C.B., General Nicolls, Sir B. Robinson, H. D. Skrine, Esq., Prebendary Salmon, Lieutenant-General Sawyer, General Tremenheere, C.B., Rev. J. H. Worsley, *Members of the Standing Committee;* and Rev. F. K. Aglionby, Rev. Canon Blunt, Rev. St. John Blunt, J. Boodle, Esq., Rev. J. A. Boodle, C. G. Burke, Esq., Rev. J. T. Burt, Rev. J. H. Clayton, Rev. H. N. Collier, R. Cust, Esq., Rev. T. Darling, Rev. W. H. Daubney, T. Dunn, Esq.,

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B.—*Comparative Amount of Receipts for the General Fund at the end of April in five consecutive years.*

	1880.	1881.	1882.	1883.	1884.
Subscriptions, Donations, and Collections	£9,228	£9,493	£11,202	£9,358	£10,152
Legacies	1,720	2,456	2,456	1,858	5,776
Dividends, Rents, &c.	1,743	1,617	1,799	1,491	1,387
TOTALS	12,691	13,566	15,457	12,707	17,315

3. Authority was given to use the Corporate Seal for purposes of transfer of Stock.

4. On the recommendation of the Standing Committee and the Board of Examiners, the Rev. A. Caldecott, M.A., Fellow of St. John's College, Cambridge, was appointed Principal of Codrington College, Barbados, the Rev. F. H. Reichardt, M.A., Corpus Christi College, Cambridge, was appointed Diocesan Secretary to the Society at Calcutta, the Rev. H. Edwardes was accepted for work in the diocese of New Westminster, and the following students of St. Augustine's College, Canterbury, were approved for Missionary work abroad: Mr. W. S. Rafter for Newfoundland, Mr. E. Pocknell for British Guiana, and Mr. W. A. Turner for North Queensland; and on the recommendation of the Bishop of Saskatchewan and the Standing Committee, the appointments of the Rev. R. Inkster to Calgarry and Mr. D. McDonald to Fort Macleod were confirmed.

5. The Rev. J. Taylor from Bombay, and the Rev. W. J. Oldfield from Belize, addressed the Society.

6. All the candidates proposed at the meeting in March were elected into the Corporation. The following were proposed for election at the meeting in July:—

The Rev. P. P. Izard, Morestead, Winchester; Rev. J. P. A. Bowers, The Palace, Gloucester; Rev. H. M. Wilkinson, Bisterne, Ringwood; Rev. C. E. York, Royal Hospital, Greenwich; Rev. W. H. Connor, St. Nicholas, Birmingham; W. M. Ellis, Esq., 28, Constitution Hill, Birmingham; A. A. Ellis, Esq., Wychurch House, King's Norton, Birmingham; Rev. D. Y. Blakiston, East Grinstead; Edwin Hall, Esq., Sunnyside, Cork; Rev. A. Phillimore, Castle Bromwich, Birmingham; Rev. G. Richardson, The College, Winchester; Rev. G. W. Sandford, Holm Wyckham, West Malvern; Rev. W. W. Watkins, St. Alban's, Nottingham; Rev. H. Grantham, St. Mary's, Chester; William Wynyard, Esq.. J.P., Hursley, Winchester; Rev. H. M. Niblett, Redmarley, Gloucester, and Rev. H. W. Sneyd Kynnersley, St. George's School, Ascot.

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COMPANION TO THE ANNUAL REPORT OF S.P.G. An Alphabetical List of Bishoprics in Foreign Parts, whose origin is traced to the Church of England in the eighteenth and nineteenth centuries, with general information supplementing the Report of the Society for the Propagation of the Gospel. Fourth Edition, with Eight Maps. Price 1*s.*

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†Diagrams illustrating these Papers will be lent to persons willing to lecture on behalf of the Society's General Fund.

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THE ANNUAL PUBLIC MEETING

Will be held in

ST. JAMES'S HALL,

On TUESDAY, JUNE 17th,

HIS GRACE THE ARCHBISHOP OF CANTERBURY

IN THE CHAIR.

The Meeting will Commence at Half-past Two o'Clock.

THE RIGHT HON. THE EARL OF CARNARVON,
THE RIGHT REV. THE BISHOP (BEDELL) OF OHIO,
THE RIGHT REV. THE LORD BISHOP OF LAHORE,
THE RIGHT REV. BISHOP CALDWELL,
Assistant-Bishop in Tinnevelly,
THE REV. C. W. E. BODY, LL.D.,
Provost of Trinity College, Toronto,
And others will Address the Meeting.

THE HOLY COMMUNION

Will be celebrated in

ST. PAUL'S CATHEDRAL,

On WEDNESDAY MORNING, JUNE 18th,

At Eleven o'Clock, when

THE ANNUAL SERMON

Will be preached by the

RIGHT REV. G. T. BEDELL, D.D.,

BISHOP OF OHIO,

Specially nominated by the House of Bishops of the Church of the United States on the invitation of His Grace the Archbishop of Canterbury.

A PUBLIC MEETING

Will be held in the

MANSION HOUSE,

On THURSDAY, June 19th,

THE RIGHT HON. THE LORD MAYOR

In the Chair.

THE RIGHT. HON. VISCOUNT CRANBROOK,
SIR RICHARD TEMPLE BART. G.C.S.I.,
J. S. GILLIAT, ESQ.,
Governor of the Bank of England,
THE REV. N. S. RULISON, D.D.,
Rector of St. Paul's Church, Cleveland, Ohio, U.S.
And others will Address the Meeting.

The Meeting will commence at Three o'Clock.

THE ANNUAL MISSIONARY FESTIVAL

Will be held in the Nave of

WESTMINSTER ABBEY,

On THURSDAY EVENING, JUNE 19th.

The SERMON will be preached by the Right Rev.

THE LORD BISHOP OF ROCHESTER.

DIVINE SERVICE WILL COMMENCE AT 7.30 P.M. DOORS OPENED AT 7 P.M.
NO TICKETS REQUIRED FOR MEETINGS OR SERVICES.

LONDON: R. CLAY, SONS, AND TAYLOR, BREAD STREET HILL.

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[*Registered for Transmission abroad.*]

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The Mission Field

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AUSTRALIAN ABORIGINES.—The Story of the Warangesda Mission, New South Wales. By the Rev. J. B. Gribble. (*With Three Illustrations.*)

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MONTHLY MEETING.

LONDON:

Published for the Society for the Propagation of the Gospel,

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DEPUTATIONAL ARRANGEMENTS, 1884.

Arrangements have been made for the Visits of the Society's Representatives to the following Archdeaconries:—

NO.	Rev. T. ABRAHAM.	
3	York and Ripon	July 1, 2.
,,	,,	Oct. 25—Nov. 12.
,,	,,	Nov. 22—Dec. 19.
	Rev. H. BARTER.	
17	Salisbury	Sept., Oct.
	Rev. W. BECK.	
3	York and Ripon	July 12—22.
,,	,,	Oct. 25—Nov 12.
,,	,,	Nov. 22—Dec. 19.
	Rev. C. J. BETHAM.	
12	Derby	Oct. 1—15.
	Rev. W. M. COOPER.	
2	Manchester	July 1, 2.
7	Hunts	,, 5—14.
32	Norfolk (Yarmouth)	,, 20—22.
4	Chester	Oct. 4—20.
33	Nottingham	,, 26—Nov. 14.
42	Macclesfield	Nov. 15—Dec. 2.
	Rev. J. M. DOLPHIN.	
3	York and Ripon	Oct. 4—14.
16	Derby	,, 20—31.
	Rev. E. J. FESSENDEN.	
15	Liverpool	Sept. 15—29.
	Rev. DR. FORREST.	
15	Liverpool	Oct. 12, 17.
	Rev. J. GRIBBLE (*Niagara*).	
34	Colchester	Sept 27—Oct. 13.
37	Dorset	Oct. 18—Nov. 4.
	Rev. J. B. GRIBBLE (*Goulburn*).	
34	Colchester	July 13,
32	Norfolk (Yarmouth)	,, 19—23.
23	St. Alban's	,, 24, 27.
27	Wells	Sept. 13—19.
8	Wilts	Oct. 18—Nov. 10.
14	Truro	Nov. 15—Dec. 1.

NO.	Rev. A. W. HADLEY.	
3	York and Ripon	July 12—22.
32	Norfolk	Sept. 20—Oct. 14.
28	Coventry	Oct. 18—31.
	Rev. F. H. HASTINGS.	
19	Winchester	Oct.
	Rev. F. HOPKINS.	
6	Westmorland	Oct. 4—20.
	Rev. S. COODE HORE.	
13	Chichester	July 1—7.
44	Jersey	,, 13—21.
13	Chichester	,, 22—30.
25	Lincoln	Sept. 13—
3	York and Ripon	,, 20—30.
13	Chichester	Oct. 25—Nov. 17.
	Rev. W. LEEMING.	
21	Canterbury	July 6.
13	Chichester	,, 12—17.
	Rev. G. A. MAHON.	
21	Canterbury	Oct. 13—31.
	Rt. Rev. BISHOP OF NASSAU.	
27	Wells (Cathedral)	Sept. 14.
	Rev. J. PADFIELD.	
32	Norfolk	July 13, 14.
13	Chichester	Aug. 16—22.
41	Monmouth	Sept. 15—
43	Durham & Newcastle	Oct. 11—Nov. 3.
	Rev. A. PHILLIPS.	
14	Truro	Oct. 6 -25.
	Rev. DR. POPE.	
24	Suffolk	Nov.

NO.	Rev. G. PURDUE.	
31	Gloucester	Oct. 4—22.
20	Berks	,, 22—Nov. 8.
27	Wells	Nov. 8—29.
20	Berks (Reading)	,, 30—Dec. 1.
	Rev. R. D. SHEPHERD.	
34	Colchester	Sept. 27— Oct. 13.
25	Lincoln	Oct. 18—31.
37	Dorset	Nov 8—24.
	Rev. B. CHERNOCKE SMITH.	
11	Ludlow	Oct 20—31.
	Rev. F. J. J. SMITH.	
13	Chichester	July 5—7.
7	Ely	,, 13, 14.
	Rev. J. H. TAYLOR.	
32	Norfolk	July 1—8.
34	Colchester	,, 13,
17	Salisbury	,, 19—28.
46	Worcester	Sept. 27—Oct. 7.
23	St. Alban's	Oct. 11—Nov. 10
1	Oxford	Nov. 15—Dec. 1.
	Rev. G. L. TOWERS.	
41	Wales	July 1—7.
6	Westmorland	,, 12—22.
20	Berks	Oct.
25	Lincoln	Nov. 8—22
29	Stow	,, 22—Dec. 6.
	Rev. W. B. WRIGHT.	
2	Manchester (Pendleton)	Sept.

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JULY 1, 1884.

THE METROPOLITAN OF AUSTRALIA.

BISHOP BARRY has reached his province, which has warmly received him. A generous and spontaneous expression of satisfaction has been evinced by every section of the Australian press. The *Australian Churchman* says:—

"Without exception, we believe, this latest of Australian prelates has been welcomed to the sphere of his labours with acclamation. His fine presence, manly earnestness, depth of philosophic thought, breadth of grasp, and clear sonorous voice, have been remarked upon with an unanimity of sentiment too evident to be overlooked, and with a genuineness of utterance too marked to leave a doubt of its sincerity. Indeed, we scarcely know whether of the two is the more to be congratulated, the Anglican Church in securing for its leadership so able and prominent a Churchman, or the general community in the acquisition of a citizen whose views of the great problems of humanity are as sound in judgment as they are eloquently expressed."

On arrival at Adelaide he was met at the Glenelg Pier by Bishop Kennion, the archdeacons, and many of the clergy of the diocese of Adelaide. A warm address was presented to

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the Primate, and a special service was held in the cathedral, at which his lordship preached.

At Sydney the Bishops of Goulburn and Brisbane, and a large number of clergy and distinguished laymen, proceeded down the harbour to welcome the Primate. On landing he was driven to Government House, where he remained for some days. In the afternoon he attended a thanksgiving service at the cathedral, and preached his first sermon; and an adjournment having been made to the new Masonic Hall, he was there presented with, and replied to, two addresses of welcome.

On April 24th the Bishop was enthroned in the cathedral in the presence of all the Bishops of Australia and Tasmania.

Matins ended, the Bishops of the province of New South Wales approached the throne, and the Bishop of Goulburn, as senior Bishop, addressed the Primate as follows:—"In the presence and on behalf of the Bishops of the province of New South Wales, I, Mesac, by Divine permission Bishop of Goulburn, as senior Bishop of the said province, do hereby solemnly recognise thee, Most Reverend Father in God, Alfred, duly elected Lord Bishop of Sydney, and under Royal license recently consecrated a Bishop, to be by Divine permission Metropolitan Bishop of the province of New South Wales." The Bishop then read an address to Bishop Barry from the Bishops of the province of New South Wales, in which they said:—

"We believe that in you we shall find one who will preside with efficiency in our counsels, assist in our deliberations with suggestions derived from careful research and a wide experience, and guide us to wise and practical conclusions. Those who strive to plant the Church of England in a new land generally find that there are many questions of Church policy which demand much care and thought. We are most desirous to maintain our position as a portion of the Church of our forefathers; yet we are conscious of the fact that new conditions of work sometimes require new methods of working. We rejoice that we have as our Metropolitan one versed in the precedents which are afforded in the Church history of other lands and times; and we hope to learn from you how the old and the new may appropriately be blended and harmonised in the growing organisation of our branch of the Church of Christ. Your long experience in matters pertaining to education encourages us to anticipate that under your guidance effectual measures may be taken for securing a regular supply of persons duly qualified to serve God in the sacred ministry of His Church. The

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ever-increasing demands of the large centres of population in England, render it more difficult than heretofore to obtain the services of men trained in her universities or colleges. Accordingly we shall thankfully welcome any well-considered scheme whereby our university, its Church of England College, and kindred institutions, may be more largely utilised than they are at present for the liberal culture of candidates for holy orders. We trust also that your experience in connection with primary education may prove of great benefit to the colony. The large number of our public schools renders it impossible for the clergy to give religious instruction therein as frequently and regularly as the greatness of the need demands, and we hope that your influence may be fruitful in sustained endeavours to supply such teaching to the children growing up around us as may impress upon their minds those principles which are the only trustworthy guides of human conduct here, and the only solid foundation for the Christian's hope hereafter. Assuring you of the heartfelt gladness with which we welcome you as the chief pastor of this province, we have come to unite our prayers with yours upon this your official entry to your See, with all its heavy responsibilities, not without bright encouragement from the history of the past."

The Primate replied in clear and distinct tones, which reached to the extreme end of the cathedral:—"Right reverend and dear brethren in Christ, in the same spirit and in the same holy Name in which it is tendered, I accept thankfully this acknowledgment and welcome." Then, turning himself towards the people, he said—"And I pray God, my brethren, that all we of this province, clergy and laity alike, may work together as one man for the glory of God and the service of our Lord Jesus Christ."

THE MISSION TO THE ASSYRIAN CHRISTIANS.

A TIME seems to have arrived when it is absolutely necessary for the Mission to Kurdistan to be strengthened.

At present there is but one Missionary, and his work is rendered difficult by his being without a *firman* from the Porte. This cannot be obtained for him, as he is not a British subject.

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It might be desirable for Dr. Wahl, the Missionary, to move from Düzza into Persia, and for two—or at any rate one—Englishmen to succeed him at Düzza; the three being near each other by being all near the frontier.

Perhaps the Mission could not be strengthened by anything less than this, and there is scarcely an alternative between taking these steps, and withdrawal. The latter course would be scarcely justifiable, especially in the face of Dr. Wahl's letter and journal, which is printed below.

The Archbishop of Canterbury is of opinion that this course should be pursued, and that money should be raised to carry it out.

As is well known, the object is one which, strictly, is hardly to be included among those which the Society has before it. The Mission, therefore, has always been on a basis of its own. It is sent by the Archbishops of Canterbury and York, and has been supported mainly by the S.P.G. and S.P.C.K. A more general appeal, therefore, must be made. The Archbishop of Canterbury is "persuaded we cannot stand still." His Grace thinks that Dr. Wahl, keeping away from the chance of collisions with the American Presbyterian Missions, should occupy ground entirely out of their way, and "persevere in making the Nestorians feel that we want to strengthen and instruct them *as a Church*, and not to bring them over to our Church."

The following is Dr. Wahl's letter:—

DÜZZA IN GAVAR, HAKKIARI,
TURKEY IN ASIA,
February 28, 1884.

MY MOST REVEREND FATHER IN GOD,
IN THE NAME OF GOD ALMIGHTY, AMEN.

I beg gratefully to acknowledge your Grace's kind letter of the 9th ultimo (received on the 23rd inst.). I hasten to avail myself of the opportunity accorded to me therein to furnish details of my labours among the Nestorians.

(*a*) Account of my labours:—

1. Labours in the remote Nestorian districts.—In order

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that the details to be presently stated may be better understood, they are premised by a few remarks. On my reaching Curdistan, almost all the 300 Nestorian villages, scattered among the Curdish in the mountains of Turkish Curdistan, equally claimed my assistance; and so did the Mosul Jacobites, to whom I have been sent twice afterwards. The 126 villages on the Persian side were not less pressing in their claims (last year we had in Persia four schools, this year only two). Only to survey this extensive field of labour required much travelling; I therefore expended considerable of my stipend in equipping and keeping up a missionary caravan and travelling apparatus, travelling every year in some districts I had not yet visited. This summer I travelled two months, visiting fifty-six villages; the respective geographical directions of these travels have already been mentioned in my last report.

On reaching a Nestorian village the people are flocking to see us, and we explain to them the object of our visit, make the necessary inquiries with regard to their religious and educational condition, converse with their priest and chiefs, give them a few words of practical advice and some encouragement, eat bread, inquire after biblical and historical manuscripts, and visit their church, in some cases their sick. I occasionally assist in divine service, and where I preach for the first time the outline of the sermon is in subtance the following: the object of the Church of England in sending the Mission among the Nestorians, both negative and positive—not to proselytise, not to claim any jurisdiction over them, not to press on them occidental rituals, not to encourage schism or discord, but, with the exception of the "Nestorian heresy," to assist them in becoming, by the grace of God, once more a living branch of the true vine in Christ Jesus, the Catholic Church; also explaining the doctrines and discipline of the Church of England.

2. Labours in the Nestorian districts nearer the Mission station.—In absence of authoritative instruction in detail, I must naturally act on my own experience and discretion. Most of my time, energy, and means are spent nearer the Mission station, where I can and do personally look to it that my instructions and advice are fully carried out, and where our ten

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Mission schools are placed, viz., in the diocese of Mar Sleema of Gavar (our Mission station at Düzza), with twenty-three Nestorian villages, with five Mission schools, and about a hundred children; in the diocese of Mar Khnan-eshoo, the Metropolitan and his Suffragans (partly in Persia), with forty-seven villages, and four Mission schools, with about eighty children; and in the diocese of Mar Sengees of Jeeloo, with twenty-six villages and one Mission school with twenty-five children. It is in the said dioceses where my time, energy, and means are chiefly spent.

The main object of my weekly excursions to the villages on week days—except during the severe winter months—is to visit the schools, where I spend an hour hearing the various classes, inquiring what progress they have made since my last visit, making some suggestions, and occasionally giving some small prizes to the best scholars. This being over, I visit some family in the congregation, and the villagers gather themselves to eat bread with me, and we converse about their schools, churches, or some other topic. In connection with these excursions our monthly priests' and teachers' meetings are held alternately in the various villages: our teachers being in most cases the parish priests and such as have never attended school in a European sense. These meetings are of a threefold nature. They are, in the first place, parish priests' meetings, reporting on and discussing the affairs, spiritual and otherwise, of their respective parishes; then school business is reported, proposed, and discussed; and, in the third place, I do catechise, or I give them occasionally an extemporaneous lecture of a didactic nature—which is not very difficult for me, having taught for ten years in theological seminaries in the United States. I may state that the Mission has in its service some fourteen priests, ten of whom are heads of schools. All these are carrying on pastoral duties also in neighbouring villages (many without priests) as far as practicable; we have also restored and re-consecrated last year two churches.

With the exception of the severe winter months, I am myself every second or third Sunday in the villages where several of the neighbouring priests divide the liturgy between

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them, and the preaching is left to me. It was in this way that I became an eye-witness of the numerous abuses almost natural to a people under the iron yoke of Islam, and without Church discipline and schools, perhaps for several centuries past; some of these abuses I have been permitted to see quietly reformed or discontinued (in reference to baptism, it is described in the summary accompanying this letter). To the better understanding of the work here, it may be stated that during five winter months travelling on horseback is absolutely impossible, there being from eight to fifteen feet of snow on the ground, even in the plain (the plain of Gavar is 6,493 feet above the level of the sea); Düzza stands on an elevation, and the house we live in is buried in some eighteen feet of hard snow, with the exception of the gate side, which has a narrow footpath connecting us with the rest of the world. The natives, however, always travel on foot, except in snow-storms, and the Mission station is often crowded in this season with priests and other people who have come to report, to take away letters with them, or school materials and books, or to transact business with the Mission. When in health I travel myself occasionally on foot to the various villages on duty.

3. Labours at the Mission station at Düzza.—It has just been stated in the last paragraph that during the winter months the duties and the business of the Mission are performed and transacted at the Mission station. It has also been stated above, how that during the other eight months of the year, when the country is open, I was away more than half the time on the duties of the Mission, either in the near Nestorian villages or in remote ones. I beg to say, in addition, that five of our schools are nearly two days' distance in various directions from the Mission station; their teachers come here at least once every three months to report in detail, to obtain school materials and books from me, and their little stipend. The roads being unsafe from the Curds, such a teacher is usually accompanied by some two or three armed men in the summer on horseback. All these are the guests of the Mission for a day or two, there being no other way of accommodation for these noble soldiers of Christ.

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Again, having heard that the Church of England sent a Mission to labour among their people, and supposing the said Mission to be in powers and in means a true representative of the "great, powerful, and wealthy" Church and people of England, of whom they have heard so much for the last half a century, and to whom thousands of the Nestorians owe their very existence, Nestorians from all Nestorian districts in Turkey and Persia, from far and near—bishops, priests, chiefs of tribes, of districts, and of villages, and many others—are repeatedly coming to ask me when we will have a training school for their priests, teachers, and grown-up boys; when we will be able to assist them in having more village schools; when our Mission's printing-press—now inactive for want of funds, and permission from the Sublime Porte—will be working to furnish books for their schools (at present I have to buy school books from the Americans in Urumia), and rituals for many of their churches—no matter whether to print their (Nestorian?) primitive manuscript-rituals, or a Syriac translation of the Book of Common Prayer, to them the one would be just as welcome as the other—and the Holy Scriptures?

I, of course, do not give them any encouragement that would commit the Church; meantime I learn from them concerning the condition of their people in the various districts and tribes, and how they are averse to receiving aid from Dissenters or Romanists, though offered to them freely. Meantime, they have come tired and hungry, some of them from several days' distance, and we are glad to feed them and to house these peculiar sons of a Church once great in missionary work in Asia, and as primitive as any; and this requires time.

Again, we live in the heart of Curdistan: in my absence so often from the Mission station, neither the Christians nor the Turkish officials could protect either my family at the Mission, or me on my travels, were the Curdish chiefs to be hostile to us; their friendship can only be acquired by hospitality and by giving their sick medicine and treatment gratis; this requires means and time; this is also the case with regard to Turkish officials, civil and military, who have it in their power to hinder the work. The Mission's correspondence is con-

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siderable (in ancient and modern Syriac, English, Turkish, and Armenian, and sometimes in Persian or Arabic), and whether I write myself or am causing to write, I must look to it, and even watch it closely because I have to put my name to it, and Orientals are not to be trusted implicitly.

The burden of a large household in the interest of the Mission with Oriental hospitality, and where nothing is to be had in our village, but must be sent for and brought from remote places, I must also look to. Then comes keeping accounts, finding money on London or Stamboul bills. We live here in a primitive country: there are no carpenters, mechanics, or any artisans, and necessity demands our own skill and attention. I am glad to say that I find time to read the Bible with my secretary in modern Syriac, with a view to a new translation, which, in my opinion, is a necessity. The Summary I am sending by this mail, I beg to hope, will better explain how my time is spent.

(*b*) Difficulties to be faced, and the means required:—

A Firman is by no means an absolute necessity to the existence of the Mission: The first year, and under an unfriendly governor, our schools were working in my own name (now they are in the name of the Metropolitan), and even our printing-press was supposed by the Turks to be working simply because the late British Vice-Consul at Van had it at heart to protect the Mission. The present Vice-Consul does not protect the Mission, on the ground that its agent is not a British subject, forgetting that the agent of a British subject—and I beg to suppose also an agent of the Primate of the Church of England—has a right to be protected by British consuls. To be brief, if the Mission had a coadjutor who is a British subject—the Mission is greatly in need of one—it would enjoy consular protection, and perhaps obtain a Firman.

The necessity of buildings for the Mission has been so often urged without success that I have not the courage to repeat it. It is, however, my duty to state that as long as the Mission will have no buildings it will not enjoy the full confidence of the Nestorians, which seems to me a necessity to its success; keeping before their mind the case of the Rev. Dr. Badger,

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how he was unexpectedly recalled from them, the Nestorians ask me, "Why do you not build? as long as you do not build we fear that you will some day be called away from us; and what shall then be the use of all the reforms you introduce, and the schools? We have not the strength to continue alone; build, and we will be sure that you will stay with us, and we will then better listen to your reforms."

The necessity of the printing-press to be put in operation, and a training school, and some more village schools has been mentioned above (under No. 3) from the mouth of the Nestorians.

I beg to be instructed whether I should travel next summer into distant Nestorian districts, as it involves an extra expense. In the first year the expense has been repaid to me (the summer of 1882 I was in England); last summer's expense (£22 $\frac{13}{20}$) I have not yet presented.

With an earnest prayer that the Church of Christ may only face difficulties to overcome them, I beg to be, My Most Reverend Father in God, your Grace's Most Obedient and Faithful Servant,

RUDOLPH WAHL.

P.S.—I beg to be forgiven when, on account of severe sickness, I could not finish this letter until to-day, March the 8th.

SEPTEMBER 1ST, 1883, to FEBRUARY 29TH, 1884.

THIS Summary will only be properly understood if taken together with the long letter, dated February 28th, 1884.

Having within a few days only, escaped from the consequences of inflammation of the brain, the writer begs to be forgiven the imperfections in this Summary.

RUDOLPH WAHL.

DÜZZA IN GAVAR, CURDISTAN,
March 8th, 1884.

Sept. 1st.—In Van (have arrived yesterday afternoon), chiefly to see the British Vice-Consul, to obtain money on the S.P.G.'s bills (had not drawn for six months), to buy a new stock of medicines, stores for a large household (as the country is growing more unsafe), and some more fire-arms. It was difficult to obtain money on the said bills, and when obtained I had to lose from 3 to 5 per cent. I was thus detained to the 12th instant. Mean-

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time, I preached twice by invitation, and had several interviews with the British Vice-Consul, the Armenian Patriarch, to whom I gave on a previous occasion the Book of Common Prayer in Armenian, and with Nestorian chiefs near Van.

Sept. 13th to 17th.—By invitation I turned on the 13th, with my two Nestorian priests, into the Nestorian district of Mahamudizah (twelve villages), visited their churches, and preached four times, and my priests read service eight times, and administered the Holy Communion twice. Petitions for schools I had to decline.

Sept. 18th, 19th.—Early on the 18th I left for Düzza, and reached it late on the 19th. On the road we visited three Nestorian villages in the province of Albakh, and had again to decline a petition for schools.

Sept. 20th.—From Düzza I sent on the 20th the Mission messenger to the villages, stating that on the 22nd we would meet. I then received calls from the Governor and other celebrities, visited Christian sick in eight houses, and gave medicine. In the afternoon the teachers and a letter from the Metropolitan arrived, to leave on the 2nd.

Sept. 21st.—St. Matthew the Apostle observed, and I may state that every day in the year, when I am at home, the full service is read in the morning and in the evening in our family chapel. At nine o'clock a.m. I am in conference with the Metropolitan's teachers, and reply to his letter. I then receive twelve other Nestorians, six of them from remote districts, and prepare school materials (note-books, slates, and pencils, &c.) and books (spelling books, psalters, New Testaments, and other books in modern and ancient Syriac), for the Metropolitan's four schools. From two to four o'clock, p.m., I read with my secretary the Bible in modern Syriac, with a view to a new translation, which is a necessity. I then return the calls of the Governor and of others.

Sept. 22nd.—I set out early to meet my teachers at Gagonen (about five miles), and we are eight priests assembled (particulars stated in the letter). Having been absent over a month in remote districts, and in view of the reopening of the schools at the beginning of next month, the meeting was very interesting in detail. Having been absent from my family for the last five Sundays, I return in the evening to Düzza.

Sept. 23rd.—Eighteenth Sunday after Trinity. Full service in the morning and evening. Turks knocking at the gate to call, are told that it is Sunday (a native Christian would not dare to give such a reply to a Turkish official).

Sept. 24th.—While I was away some fifteen letters from the various Nestorian districts have reached here. I am therefore up early to read them with secretary, and reply. These replies are written by the secretary. He is an Oriental, who thinks it no sin to promise, and then not to keep it. Again, he is anxious that our work should grow among his people. He might commit me before I am aware of it, if not closely watched. In these letters the respective village or district asks me either to assist them with a school, or with a priest, who should be under my guidance; or for some her aid in connection with education or their Church. Be it recorded

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here to the indifference of our Church to come to the assistance of a fallen Church as primitive as any. No Dissenter or Romanist would have declined all these fifteen petitions if applied to. I was without means even to grant one. I have, however, stated to them that I had yet some hope that our Church will at last listen to their entreaty.

Sept. 25th.—I am writing, and am causing to write, the Mission's correspondence in English, Turkish, and Armenian. I beg to mention that letters of importance are written in duplicates, one copy remaining with me; and letters to Lambeth Palace and the like are written in triplicates (this summary excepted), owing to the unsafety of Turkish mails. Whenever I send a letter to Lambeth Palace, I always send a sealed duplicate to the Rev. H. W. Tucker, the Secretary of the S.P.G., with the request, either to deliver it in case of the copy sent direct to Lambeth not having reached its destination, or otherwise to destroy it. All this copying I have to do myself.

Sept. 26th.—Up early to prepare packages of school materials and school books for the five schools in the Diocese of Mar Sleema of Gavar, which I am taking with me when leaving in the afternoon, as the schools are to reopen at the beginning of next month.

Sept. 27th to Oct. 1st.—Again in the villages, to distribute the school materials and school books, to inspect the school-rooms fitted up for the winter, to visit the congregations, to preach in Pensalan next Sunday, and also to raise among the villagers some contributions in kind (money they have none), for the maintenance of their churches and priests, who in many cases are also the heads of schools, my little stipend to the school teachers being quite inadequate to their wants, some of them having large families.

Be it recorded here to the shame of a Church once great but now fallen, that here in the mountains at least the Nestorians hitherto contributed nothing to the maintenance of their priests, and schools they had none. By dint of hard labour I succeeded in raising a few contributions, preached on Sunday twice, three priests being present, and the church well filled.

Oct. 2nd to the 6th.—The mountains within a few miles of the Mission station have become snow-capped last night—an indication that the winter is not far off. After finishing a little business, I left again for Düzza to prepare our large household for a long and severe winter (we are a family of nine, including four servants and secretary, and more than three hundred people eat bread at the Mission station during the year; some have also to be provided with beds). Here nothing is to be had in the winter; even no cereals. The few hours that can be spared from laying in stores, fuel, and several tons of clover and hay, and house repairs, are spent in seeing Nestorians that came from remote districts, in visiting the sick and giving medicine, and in writing letters to friends, and in reading papers. I may state that there are no carpenters, mechanics, or any artisans. In case of necessity we have to fall back on our own skill.

Oct. 7th.—Twentieth Sunday after Trinity, and the first Sunday in the month, therefore Holy Communion in the family, as I never admit the Nestorians to our Communion, nor do we partake of theirs. In a note to

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me the late Primate left it to my discretion whether or not to admit, in exceptional cases, the Nestorians to the Communion celebrated according to the Anglican rite, but I never made use of these powers.

Oct. 8th, 9th.—Travelling some thirty miles from village to village in Gavar, to look to the work of our schools, which have reopened on the 1st instant.

Oct. 10th to 13th.—Leaving on the 10th early for Düzza. I am, in these days, initiating a work the value of which cannot be overrated, viz., there are not six priests among the Nestorians acquainted with the Rubrics of their Church, and there are not manuscripts enough where the priests could read them, all lost! lost! either destroyed by the Curds, or long neglected by the Nestorians themselves. I am, in these days, assisting my secretary in writing a few copies of the most necessary Rubrics, *e.g.* those for the Holy Communion, for Baptism, etc., to scatter them among our priests. If our Mission printing-press were only working, what a great and glorious work we could do! Intermediate time filled up by writing three copies of a letter (on the 10th instant) to their Graces the Archbishops of Canterbury and York; duplicates to the British Ambassador at Constantinople, to the Rev. H. W. Tucker, secretary, etc., etc.; and leaving on the 13th, in the afternoon, to preach in the village Zeezan to-morrow.

Oct. 14th.—Preaching twice; church well filled; five priests present. I am the guest of the Bishop.

Oct. 15th to 22nd.—Having made a few calls, I return in the afternoon to Düzza, to resume the labours of the Rubric; I did so for the rest of the week, with the exception of the 18th, when I was in two villages (Vazeen-arah and Memeekkhan), returning late in the evening to Düzza. Intermediate time filled up with writing a petition to the Sublime Porte for permission to open village schools; with a training school at Düzza; with receiving a deputation from the great Nestorian tribe independent in the fastnesses of the mountains in the valley of Tizani; with visiting the sick and giving medicine.

I leave on the 20th, to preach to-morrow in Keehat; and to hold on the 22nd a priests' and teachers' meeting, with a lecture.—Everything passed off entirely satisfactory.

Oct. 23rd to 28th.—On the 23rd I return to Düzza, satisfied that I can leave the schools and villages to themselves for a week, and resume reading with my secretary the Bible in modern Syriac, with a view to a new translation. The other incidents of the week; the governor (Mutessannif) mentions to me a second time that it is against the law that I should visit the schools; he means, however, only to extort some money from me. A letter from the British Consul-General at Erzeroum informs me that the Mission, *i.e.* the schools, he could not protect at all, and our family only under very exceptional circumstances.

What we shall do only God knows, in this time of increasing lawlessness! I beg to ask, in the face of the whole world, whether the principle so much avowed by British consuls in the East, viz. that the agent of a British subject—as far as his agency or his office is concerned—has a right

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to be protected by British consuls, does not equally apply to agents of the Prelates of the Church of England? Letters to the British consuls of Van and Erzeroum; Sunday in the family.

Oct. 29th to Nov. 4th.—On the 29th I started early for the villages of the Metropolitan's diocese, which we reached on the following morning about eleven o'clock; on the way we passed four ruined churches, and as many deserted Nestorian villages—the work of the Curds. We continued our travelling, though we were met by several small parties of Curdish robbers well armed. Having seen, however, that the country was yet full of the Zlenky Curds (the most daring and the most notorious robbers in Curdistan), I listened to the entreating of the Nestorians not to proceed any further to endanger our lives; I therefore returned, after having visited six villages, and reached Düzza on the 3rd of November, to celebrate the Holy Communion to-morrow (the Twenty-fourth Sunday after Trinity) with the family.

Nov. 5th to 11th.—To-day (the 5th) the first snow made its appearance, rather early, in the plain, and, if followed by another, riding on horseback will become impossible; I spend, therefore, the whole week in the schools and among the various congregations of Gavar (which has twenty-three Nestorian villages). On the 11th I am preaching in Pensalan in the presence of five priests, as many deacons, and the Church well filled. After the service I witnessed a singular spectacle: from all directions of the plain people were streaming, attired in their best, mostly women with children on their backs, going to the village Zeezan (I may state that I was never before in Gavar in this season of the year), and my friends explained to me that to-morrow about 150 children were to be baptised in the church of Zeezan. I at once called a meeting, and it was decided by my priests and deacons that in the evening we shall all proceed to Zeezan (about two miles).

Nov. 12th.—The service in the church began about six o'clock a.m., celebrating the Holy Communion with some 300 communicants, small children in the arms of their parents included. But how unmeasured was my horror when the baptism began, the baptisterion being no more than five feet by seven, a low and narrow door from the east end of the church leading into it. The church was crowded with people, and the 150 children to be baptised were stripped naked one after another at the west end, and reached over the heads of the people from one to another until they reached the baptisterion, where they were, one after another, quickly dipped in a large kettle of water, the priest naming the children and chanting a few words each time; then they were just as quickly, and in the same manner, returned to the west end of the church, where they were found by their parents. I have not been aware of this abuse before, and to stop it on the spot was impossible, the people being excited. As soon as it was over I had a private interview with the Bishop, and, in accordance with my advice, he called a meeting, where resolutions were unanimously passed that this abuse shall be discontinued, and that every priest shall baptise in his own parish church the children of his parish as early as possible.

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Nov. 13*th to* 18*th.*—On the 13th I return to the Mission station for the week, completing the arrangements of the Mission and the household for the long winter; attending to such Mission work that has accumulated during the two weeks of my absence; visiting the sick and giving medicine; receiving and making calls among Christians and Turks; reading letters and replying, and reading the Bible in modern Syriac, with a view to a new translation. Sunday (Nov. 18th) worshipping with the family.

Nov. 19*th to* 26*th.*—There are two churches, in Gagoran and Keehat, to be reconsecrated, both having been rebuilt last summer, under my influence, but not completed; in the latter there has been no worship held for the last six years. The Bishop informs me that he is to leave next month for a part of his diocese in Persia, not to be back until next spring, so that the completion of the said churches must be hurried, or they would have to wait until the spring. I am, therefore, spending the week partly in Gagoran and partly in Keehat, to hurry the work on, so that the churches should be consecrated by the Bishop before he leaves. On the 22nd priests' and teachers' meetings held in Gagoran, where I preach next Sunday.

Nov. 27*th to Dec.* 2*nd.*—Satisfied that the two churches will soon be completed, I leave on the 27th for the Mission station. The winter in the plain is, however, already complete, and on returning we have to lead our horses, not to resume riding until about the end of May. At home I find our children sick. The Metropolitan's teachers have come to hold conference and to report, rather early, fearing that the heavy snows will prevent them. A messenger from the Patriarch, and another from the Bishop of Jeelos arrive; there is also a great deal of sickness in the village. I remain to celebrate the Holy Communion with the family on the First Sunday in Advent.

Dec. 3*rd to* 7*th.*—Our children are still sick; the Governor is jealous of my being so much in the villages. To a letter from Lord Dufferin a reply must be made; and some ten priests from several distant Nestorian districts (from Ayledér, Tangavar, etc.), have come, intending to spend a few days here, to state in detail the condition of their parishes and districts, and to see how they, or rather their churches and congregations, could be benefited by our Mission; I have thus full information, but no means to act.

Dec. 8*th to* 12*th.*—On the 8th I leave on foot for Gagoran (about five miles), to be present at the reconsecration of the church. On the 10th I proceed to Vazeenava; on the 11th to Pensalan (in all these villages we have schools), where a messenger is waiting to call me back to the Mission station, on account of my sick children. I reach Düzza on the 12th late.

Dec. 13*th and* 14*th.*—Much sickness; fever and small-pox in plenty, and a severe cattle-plague, and all the time is spent in visiting.

Dec. 15*th to* 18*th.*—The winter with its snowstorms is at hand. To-day, however (15th), it is rather quiet, and I am setting out on foot to attend the consecration of the church at Keehat. It takes me six hours to reach the place (in the summer an hour and a half). The churches here have no fire in the winter. The houses are full of smoke, having no chimneys;

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and, to save our eyes, we live in the stables when in the villages, which are also cleaner than the houses of the natives, and where the animals' heat affords warmth. On the 17th I attend the baptism of an adult, who by mere negligence has not been baptised before, and then visit the school and the congregation. On the 18th it looks rather stormy. It clears off about ten o'clock, and I leave for the Mission station.

Dec. 19th to 25th.—The first two days are spent in the Mission's correspondence, and in making for our children preparations for Christmas. On the 21st the priests' and teachers' meeting is held at the Mission station, the whole party being the guests of the Mission; on the 22nd the Governor and other officials are dining at the Mission; the 23rd to the 25th are spent with the family, viz., the Fourth Sunday in Advent, Christmas Eve, and Christmas.

Dec. 26th to 31st.—I finish the year's work by going the round to the schools and congregations, beginning at Chardevar (on the 26th) and ending at Gagoran (on the 20th), where I preach on Sunday, and have the satisfaction to see six infants baptised in the proper way in their own parish church (otherwise they would have had to wait nearly a whole year to be dipped in the kettle of the Zeezan church, as described above). On the 31st I am toiling through five feet deep of snow to the Mission station.

January, 1884.—The year is coming in with snowstorms, and this continues throughout the month; we send messengers to Van (in the summer a little more distant than two days), and they remain twenty-five days on the road; or they return after two days, stating that it is impossible to proceed. At the Mission station we are celebrating New Year's Day quietly, but with gloomy forebodings, not in any way superstitiously inclined, but a conviction is burdening my mind that everything was not all right with my constitution. At the Mission station at least I attended to the duties regularly until the 15th; on the 15th I was thrown on the sick bed.

Jan. 1st to 14th is chiefly spent in reading the Bible in modern Syriac, with a view to a new translation. On the 2nd the Bishop, who has been detained by sickness from going earlier to Persia, has come to see me; he stays over night, and we have two long interviews; he is to report to me in writing concerning the condition of the people of his diocese in Persia, and he is to try to introduce there such improvements as he has witnessed here; he is also authorised to visit our two Mission schools there, and to report.

On the 4th the leading Armenians called on me (there is an Armenian congregation in Düzza, some eighty families strong) to repeat their former request that I should take them more directly under my guidance. I could only repeat what I had told them on a former occasion, that as long as their Patriarch in Van will not write to me to that effect I could not do it.

On the 12th, the Armenian New Year's Day, I made calls in their congregation, their real New Year's Day being on Sunday; but all the

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natives know that Sunday is not with us for any other object except devotion and in the family.

Jan. 15th to 31st.—On the 15th I was thrown on the sick bed; the secretary in the villages to look to the schools, and other matters of the Mission. I rally on the 20th, find however that the symptoms have simply shifted to develop dangerous troubles. I am without medical advice and medicine, and no one would go to Van for any money; but then, what is the use of sending to Van for medicine? the messenger could only be back in a month, or nearly so; I may then be dead, or cured!

Meantime things go on as usual. On the 22nd, the priests' and teachers' meeting day, the priests gather themselves around my bed, I sit up, prayers and duties are proceeded with; but my face is red like fire, and I overhear one priest saying to another, "He is a leper," meaning me. At parting, they all promise to be faithful in their duties to the Mission, and to pray for my recovery.

On the 23rd the people of the Bishop of Jeeloo arrive; on the 24th, people from the Metropolitan. The Turks, having been bribed, have taken ten villages and the lands from the Metropolitan's people, and given to the Curds, and now they wish to take ten more villages. Oh, Heavens! where is justice? where is Christian Europe? why could they not protect the remnant of a primitive Church and people? On my own property robbery was committed of late several times, but the judges are bribed; the British Consul at Van is occupied * * * and tells me that he cannot protect me.

People are coming on the 25th, on the 27th they are crowding the yard, my secretary is running to and fro, but I can see no one, yet business is done, letters are read and replied to, medicines given, there being plenty of sickness in our village and in all the villages. The oldest people say they have never seen such a winter.

My body burns like fire, my nights are sleepless, no medicine; but I rally occasionally, write letters, send a telegram to Van to be sent to the Rev. H. W. Tucker.

Feb. 1st to 10th.—My leprosy, as the priests and teachers call it, is still rising and developing, has not yet reached the crisis however; the days I manage to pass, but the nights are horrible; the business of the Mission is nevertheless carried on by secretary and Mrs. Wahl.

Feb. 11th to 18th.—My sickness and all the blood is reaching my head and brain, in a few hours I may be dead! Now I have got medicine, that is, I was not afraid to take anything that would either kill or cure; I applied acids freely, and took poison, and the pains these medicines caused made me forget my own.

Feb. 19th to 22nd.—I feel that the crisis is past, but the danger not quite over; my constitution is just burnt out, brain and all.

Feb. 23rd to 29th.—I am gradually recovering, and begin to write on the 28th, half an hour daily.

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AUSTRALIAN ABORIGINES.

THE STORY OF THE WARANGESDA MISSION, NEW SOUTH WALES. BY THE REV. J. B. GRIBBLE.

WARANGESDA—where is it? Warangesda, or the "home of mercy" for the poor down-trodden aborigines, is situated on the large and beautiful Murrumbidgee, in New South Wales. It occupies a position on the south bank of that river, one hundred miles below the town of Wagga-Wagga, and may be reached by rail and steamboat from Victoria, or by rail from Sydney, a distance of 400 miles.

The small township of Darlington Point lies about three miles away, where there is a most serviceable post-office and a punt. The district for hundreds of miles around the Mission Reserve is purely pastoral. Some of the grandest sheep runs in New South Wales are to be found here. Millions of sheep are depastured upon the broad, and at certain seasons lovely, plains of Riverina.

The climate, for about eight months of the year, is everything that could be desired, but during the summer season the heat is very great, and every vestige of herbage disappears before the fiery rays of an almost vertical sun, and the raids of myriads of locusts. Sterility and famine, as a natural consequence, take the place of verdure and of plenty. During such periods horses, cattle, and sheep die in great numbers, and the settlers have to bear serious losses.

Now for the facts connected with the founding of the Mission and its subsequent history.

When in the order of God's providence I crossed the Murray for the first time, between six and seven years ago, little did I think that such was the very first step towards a home and a work amongst the abandoned waifs and strays of the once teeming race of "Murri;" but so it was. While travelling from station to station in the wilds of Riverina, scattering the incorruptible seed of the Word amongst the white settlers, I unexpectedly came in contact with the blacks. I found them in a condition most shocking to contemplate. I visited their camps; I entered their wretched bark and bough gunyahs. I went from place to place, and everywhere I met with the same wretchedness and woe. In some instances, on making a first visit to a camp, the children ran away from me terrified at my presence; whilst their mothers, some of them, alas! only children themselves, cowered in their little dens like so many wild beasts, doubtless wondering what brought me to such a place. In one camp I gleaned from the women that a tiny half-caste infant was concealed close at hand. I made a search, and by and by I discovered what I at first supposed to be a bundle of dirty rags stowed away under some bushes, but on raising it I found it contained a dear little infant girl. Oh! at that sight how my

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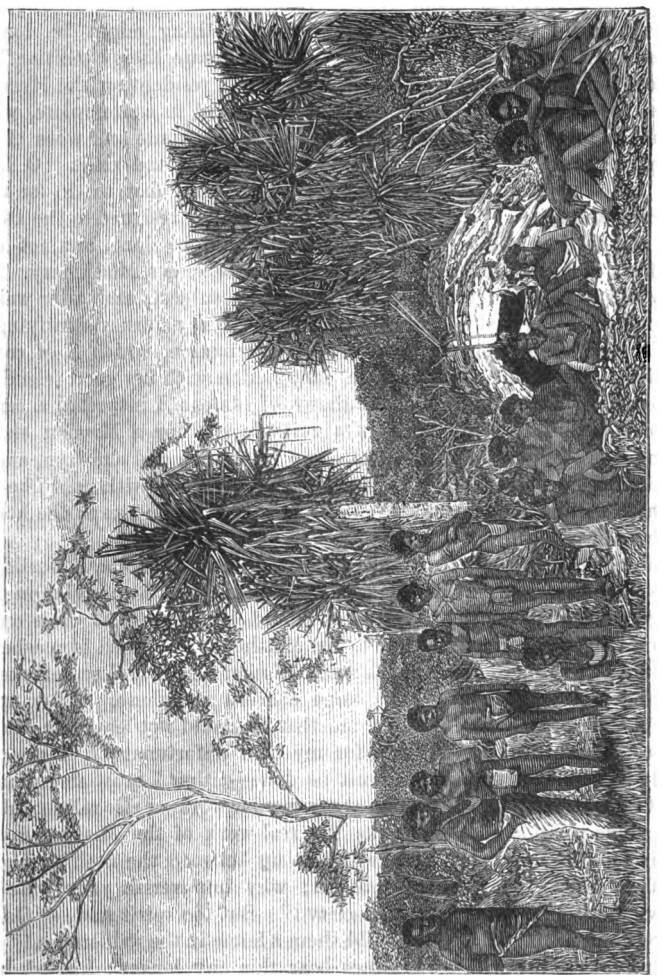
heart sickened and my blood warmed! Such helplessness, such woe, caused by the professedly Christian white man! And this case, I soon learned from good authority, and from personal observation, was, so to speak, but an index to a ponderous volume of iniquity existing throughout the colony



AUSTRALIAN ABORIGINES—UNCIVILISED.

in this very respect. One evening, after spending some time with the blacks, and having heard the poor young women say that they would like to have a home, such as I described to them as existing in Victoria, I returned to ——— Station, where I was engaged to hold service. I told

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the lady of the house what I had heard and what I had seen. She replied: "Mr. Gribble, I have often thought what a sin it must be for Christian ministers to pass through these parts and never to speak a word to the poor blacks. I can assure you that of all the clergymen who have called here, the Rev. ———, of Victoria, and yourself, are the only two who seem to care anything about them. If some earnest and kind-hearted minister would only take the matter up, something might be done to induce the Government to take steps to ameliorate their condition." A long conversation followed, in which this lady (a resident on the Murrumbidgee for twenty years) drew a picture most sad to contemplate, which sent me to my room filled to overflowing with the wants and woes of this unhappy people. I threw myself upon my knees, and said: "O Lord, show me Thy way; teach me Thy path; tell me what to do for these perishing aborigines?" I rose from my knees calmly resigned to the Divine will, and feeling confident that something would be done, but not even then for a moment thinking it was my duty to become a Missionary.

I wrote to the Colonial Secretary upon the subject, and after waiting four months I received a kind reply from Sir Henry Parkes signifying his interest, and requesting certain items of information, which I, of course, supplied. Some time after this, in conjunction with my good friend and brother Missionary, Mr. Daniel Matthews, of Maloga, I inspected a certain portion of the river in search of a suitable site for a Mission station. During this tour we found a little camp of women and children, and we prevailed upon them all (eleven in number) to go along with us. The poor creatures willingly undertook a journey of 200 miles to escape the horrors of their camp life.

I subsequently removed several young women to my home at Jerilderie, where they were properly cared for. But all this time the conviction grew stronger and stronger that a Mission should be founded at once on the Murrumbidgee; therefore I wrote to Mr. Matthews, and asked him whether he would be willing to break up his small Mission school, and undertake the founding and management of a large concern elsewhere. After much thought and prayer, he informed me that he could not leave his Murray blacks. What, then, was I to do for my own unfortunates? I saw very plainly that one of two things must be done—either I must abandon the idea of the new Mission, and remain at my regular work, or else relinquish my comfortable position and undertake the real work of the Mission myself. For six months a severe struggle was kept up between the flesh and spirit. The flesh said—"Stay where you are; why impoverish your wife and family, and isolate them from all society?" But the spirit said—"Go and rescue the perishing! Go and build them a home in the wilderness!" At length I said to my wife—"I cannot bear this any longer; I must bring the matter to some issue. I have just been praying about it, and I seem directed to leave the whole matter with you. If you say No, I will not go; but if you say Yes, I will go." Her answer decided me. In her own quiet way she said—"If you think God is leading us amongst the blacks, go, and I will do what I can to help you; but if God is not leading us, don't go."

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I set about arranging matters for the establishment of the Mission. I resigned my charge, a very comfortable and profitable one, and early in March, 1880, to the utter amazement of our old friends, we left the town of Jerilderie with our little belongings.

As we passed through the town we must have made a singular procession, for everybody "came out for to see." Our household stuff was conveyed in two waggons; my wife, little ones, and several black girls followed in a waggonette, the rear being brought up by myself and the black lads driving the cattle and goats.

After three days and nights spent on the road, we arrived at our destination—a rough log cabin in the wild forest, which I had secured from the owner as a temporary home for Mrs. Gribble and our children, and the few black girls we had brought from Jerilderie. After a day or two I drove down the river with my four black men, in search of a suitable spot for our proposed Mission; and decided to commence operations on a reserve which I knew had but recently been revoked from lease. I hoped that I should thus escape all unpleasantness with the squatter, for I was led to understand that the establishment of a home for the blacks was not well received in the district. Here, then, on the south bank of the Murrumbidgee, three miles from Darlington Point, and twelve from our temporary home, we knelt down amidst the beautiful pine-trees, and gave ourselves to God for the work. We then began in real earnest, cutting down trees, and preparing the timber for building. In about a month, two huts (the first for a married black couple, the other for my own family) were drawing near completion, when suddenly I received a letter from the Lands Department cautioning me not to proceed any further, and this notwithstanding a distinct promise made beforehand. I at once told the poor black fellows to leave off, and we returned with heavy hearts to our rough bush home to acquaint Mrs. Gribble and the black women with the circumstances of our seeming failure.

And failure did seem to stare us full in the face; for our money was nearly gone, our supplies would soon be exhausted, and those around us were unfavourable to our enterprise. After prayer, however, upon the matter, it was decided that I should proceed to Sydney and lay the matter before the Government. After a wet and weary ride of one hundred miles to Wagga-Wagga, I took train and went to Sydney, where I was almost a stranger; for the work amongst the blacks was begun without anything in the shape of human organisation. We were simply led step by step under the great Father's hand. On reaching Sydney I made the acquaintance of a few Christian men, who went with me to the Government; and we very soon discovered that a most unjust influence had been brought to bear on the Lands Department by certain interested parties. But the result of my two months' advocacy in Sydney was the settlement of the land question, authority to continue the work, and the establishment of a Government School for black children, with the appointment of myself as teacher, at a salary of £90 per annum—a matter which, in our straitened circumstances, proved a very great blessing. On my return to the Murrumbidgee the

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work was resumed with a fulness of faith and hope, and ere long we removed our little community to the Mission station. It was then that the poor waifs and strays in the district, hearing that a home was prepared for them, began to flock to Warangesda, our "house of mercy," for protection and food. Our accommodation was small, and our means were slender, but seeing so many unfortunate women and children in a state of hunger and nakedness touched our deepest sympathies, and we were compelled to admit them. We had no regular or certain income except my salary for teaching, so that we were frequently reduced to the deepest poverty. We were at times without either sheep or flour, to say nothing of the other necessaries of life. But in ways most wonderful—as I shall by and by describe—God interposed for us in every season of want, and cheered our hearts with assurances of His favour and guidance.

By example, coupled with precept, I got the black fellows to work pretty freely at building, fencing, gardening, clearing, &c., and in the course of two years quite a township sprang up in the lonely bush, consisting of my own dwelling, the school-house (which also served as a church), a number of two-roomed cottages for married couples, a home for girls, a hut for single men, store-room, out-buildings, and last, but not least, a schoolmaster's cottage; for after the first year I was obliged to give up the duties of teacher, and secured the valuable services of Mr. W. P. Carpenter, my cousin by marriage, to fill that responsible post. During this time the work of fencing in the Mission Reserve was also carried on, so as to secure our grass against surrounding stock.

But although our work during the first two years was very hard, and our privations many, these trials did not affect us nearly as much as did the cruel conduct of those around us, who were professedly Christians. In different ways they sought to break up the Mission and to scatter the blacks. On one occasion a man who passes for a gentleman brought a case of gin during my absence, sent it to the women's camp, at some distance from the Mission, and made them all drunk. The scene which followed was indescribable.

On another occasion the keeper of a low bush hotel supplied the camp with drink, called in the white men around, and, as an eye-witness informed me, "the scene was a little hell." The following morning I visited the camp, and there I witnessed a most revolting sight—poor old women and quite young girls helplessly drunk. One poor young creature, with a half-caste babe upon her bosom, staggered towards me at my approach. I said: "What have you been doing, Louisa?" "I have been drinking," she replied. "Who gave you the drink?" "Mr. D——," referring to the publican; and then, with the big tears streaming down her black face, she cried: "Oh, do take me away from this place. I don't want to be a bad girl. I did not want to take the drink, but they made me take it." I said, "If you will wait till to-morrow I will bring a buggy and take you away," which, of course, I did, to the exceeding joy of the poor creature.

Even after the Mission home was founded, and we had gathered in a goodly number, wicked white men continued for a long time to cause us

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annoyance. One night the girls' cottage was broken into, and the poor things ran screaming to the Mission House for protection in the greatest alarm, and I was compelled to mount my horse and go in pursuit of the offenders. At daybreak they were captured and conveyed by the police to Narandera, a distance of forty miles, where they were made to suffer for their misconduct.

One day an *employé* from a neighbouring station rode deliberately into the Mission square, and, after tearing off the stirrup-iron from his saddle and flourishing it over his head, swore that he would kill the first man, white or black, that ventured near him. After keeping everybody in a state of the utmost terror for about half an hour, he gave me a *fortnight's notice* to break up the Mission, saying that if I did not abandon it I should have to stand to the consequences. Thus in many ways was the good work opposed by those who should have regarded the movement with favour. Before our fences were erected our small Reserve was daily flooded with neighbours' flocks driven there on purpose, and even when we were doing all in our power to protect ourselves peaceably they set fire to our fences, and would not desist until the law was brought to bear upon them.

Before the establishment of Warangesda, Darlington Point was, so to speak, the very *focus* of iniquity on the Murrumbidgee, so far as traffic in the blacks was concerned. Therefore when the carnal interests of men were interfered with by us they did all in their power to thwart our endeavours.

For the first two years of our Mission life the main difficulties we had to encounter were from the white man's horrible passions. But, thank God, stronger was He that was for us than all the powers of evil that were arrayed against us; and now after four years' struggle we see the same Darlington Point, once the standing horror and disgrace of the district, thoroughly reformed as regards the traffic in the bodies and souls of the poor blacks.

But all through our difficulties, both from without and from within, the work was never allowed to stand still. Believing that God had sent us to set up a place of refuge for those who were ready to perish, we continued building, fencing, and clearing, combined with preaching and teaching, feeling assured that we should in due time reap the promised harvest.

For three years we had no certain source of income, consequently I was obliged to leave home from time to time, and to make preaching and lecturing tours in different parts of the colony in order to raise money to carry on the work. Such tours resulted in awakening an interest, and creating a real practical sympathy, the benefit of which we still realise.

As time passed on our numbers continued to grow, more natives came pouring in from all quarters—from the Darling, the Lachlan, the Murray, and even from the distant Namoi. Hearing that there was a home for the blacks on the Murrumbidgee, they came to see for themselves, and, although some returned, many decided to remain. Increase of numbers called for increased accommodation, and that called for increased activity, and so our

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buildings have spread, until now what is quite a township occupies the spot where four years ago we lay down under a forest tree.

Our school-house being now too small for our congregation, I conceived the idea of building a substantial and roomy church. After due consideration and prayer, I began felling timber with my black fellows. We prepared and erected the framework, and then waited until the way was further opened up. Then I got boards, iron, doors, windows, &c., from Sydney, and then, with the aid of a skilled carpenter, the Mission Church became an accomplished fact.

The opening celebration took place on the 22nd October, 1882, and was indeed a red-letter day in our history.

AUSTRALIAN NATIVE—CIVILISED.

About this time the Department of Public Instruction, recognising the importance and the unmistakable success of the day school, raised it to the position of a *public* school, thereby securing to our institution all the facilities and benefits enjoyed by every white school in the colony.

I am happy to say that the educational part of our work is very encouraging Even from the very first the black boys and girls have shown great aptitude. Many of them can read the Bible fluently, and some of them can answer well, and the Word of God is becoming "a light to their feet and a lamp to their path.

During the progress of our work we have frequently been brought face to face with the most wonderful exhibitions of the power of prayer. In the time of our trouble we have called upon God, and He has delivered us. When we could do *no more*, and could *not take another step*, God has in His own way divided the waves before us, and we have passed over safely. At one time we ran out of money. What with hard work and anxiety, my strength of body and mind failed, and I really felt as though the task must be abandoned. In this state of utter despondency I went down to Sydney to seek for sympathy and aid. On my arrival I repaired to the Young Men's Christian Association rooms, and there met the general

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secretary. Noticing my careworn and dejected appearance, he asked me the cause. I said, "My strength and faith are failing, and I must give up the work." He replied, "You must not talk like that; come and let us pray for guidance." He first opened the Bible, and having made a few comments on the words, "CERTAINLY I will be with thee," we knelt together. I rose somewhat encouraged; but still my heart was heavy, and I retired to a private room, and, locking the door, cast my burden on the Lord. Our great need at the time was money, and in my deep anxiety I was led to make a request which startled me. I said, "O Lord, send me £100." Then, remembering that the resources of the whole universe were in HIS hands, my faith took wing, and, rising above doubt and fear, I said, "O Lord, send me £150." Faith was given. I was confident that God had heard, and that the amount would be forthcoming. For the whole of that week nothing came to hand, but I knew that, "in some way or other, the Lord would provide." The following week money began to flow into my hands, and before the end of three weeks I had received about £125. With this I returned home, wondering where the other £25 could be; but on my arrival I found that Mrs. Gribble had received it through the post! About five months after this we were again reduced to great straits. The £150 had helped me thus far, but we were within a week of Christmas, and I was penniless; worse than that, there was not a pound of flour in the whole settlement. The overseer said: "What shall we do? There is no flour in the camp." "I don't like to go into debt," I said, "so call the workers together." So we met and read the account of Elijah and the ravens, and asked God to send us means to buy flour that very day. In the afternoon I sent the overseer to the township with instructions to open my letters and, if they contained money, to buy flour. By that day's post a letter came containing £5 from an unknown friend in IRELAND. So our prayer was heard, and we were enabled to buy all things necessary for our Christmas festival!

AUSTRALIAN NATIVE—CIVILISED.

We were once very badly off for animal food. The season was very dry, and our sheep were dying of starvation. I was sorely exercised, not knowing what to do; so I prayed for help and direction, and direction

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and help came. An old black fellow came home one evening, saying, "Plenty of fish down long river." At first I took no notice, but as he kept repeating it, I said, "All right, I will send a horseman to-morrow." Upon this he became very warm, and said, "You no send horse, you send big dray; plenty fish." I was struck with the old man's confidence, and, thinking that in *that* way the Lord might provide, I arranged for a fishing expedition. The following morning I started for the place indicated by old Jackey, with four black men. He led us on mile after mile till we were ten miles from home. Suddenly reaching a steep slope to a back-water of the river, three of the black fellows bounded down the incline, and pulling off their clothes plunged into the water, and began spearing the fish. Such a sight I never before witnessed. The three spearmen kept Sambo and myself gathering up and bagging, and in the course of three hours we had secured about six hundredweight. After thanking God we returned home, and caused a general rejoicing throughout the settlement. On the following Friday I sent Mr. Carpenter, the schoolmaster, with another party of blacks, and they brought home four hundredweight more; so that our fishing expedition resulted in half a ton of fine fish. This timely supply helped us to tide over existing difficulties.

Even the black fellows themselves were amazed at our success. We could only remember Galilee, thank God, and take courage.

From the very commencement of our work at Warangesda our great end and aim has been to enlighten the minds of the poor blacks upon the great truths of the Gospel. Pervading all our temporal efforts there has been the desire to reach the inner feelings of their souls. We have endeavoured, in season and out of season, to win them to Him "who is able to save to the uttermost," and we rejoice in the knowledge that the Gospel of Christ has proved itself to be the very power of God unto salvation even in the case of those whom so many regard as little more than animals. Several of our people have been brought to a saving knowledge of the truth. Some of them are still with us, adorning the doctrine of God their Saviour, while others, after witnessing a good confession, have peacefully and hopefully passed away, to "be for ever with the Lord."

I cannot better close my sketch of our Mission's history than by referring to the experience of two or three of those who have died in the faith of Christ.

Eliza Nelson, a pure aboriginal, was, when I found her in the camp, a most pitiable object; but under Christian training she soon exhibited some most attractive traits of character. First of all she was led to see herself a lost sinner. She showed every sign of a true repentance, and then there followed a simple trust in Christ, which she never again lost. I saw from the first that she was very delicate. Consumption, the dread enemy of our blacks, claimed her, and she rapidly declined. A few days before she died her sister came to me to say that Eliza was very ill, and would like to see me. I found her surrounded by weeping friends. She was having a hard struggle for breath. I said: "You are very weak, Eliza. Have you any fear of death?" She replied: "No, because Jesus is with me."

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"The Lord Jesus," I said, "is always near those who put their trust in Him, and especially those who, like you, are passing through the dark valley." Clasping her hands, and with a look full of meaning, she said: "I know that, sir, I know *that*." On the night of her death she sent for me. I hastened to her bedside, and found that she was indeed passing away. I poured into her ears portions of the Divine Word, which I knew she loved. She was unable to speak, but enjoyed perfect calm and peace. Her little boy stood by her side, and to him she had said just before I arrived: "Harry, I am going away from you to Jesus; I want you to be a good boy. Give Jesus your heart; serve Him, and then when you die you will meet me in heaven." Thus Eliza Nelson, one of the first fruits of our Mission, was gathered to the eternal home.

R———, one of the young men whom I had brought to the station from the distant Namoi River, had been a most wicked young fellow, drunkenness being his chief failing; but from the time he joined the Mission an entire reformation set in. He freely gave up the use of all intoxicating drink, and it was soon seen that the preaching and teaching of God's truth was working powerfully on his mind and heart. He was most regular at the various religious services, and appeared to drink in the water of life greedily. By and by he expressed an earnest desire for Christian baptism. He humbly and sincerely professed his faith in the Son of God, and then followed a beautiful request to be admitted to the Lord's table. Not long after this he was laid low by consumption, but all through his period of weakness and pain there was cheerfulness and resignation. When at length he felt that he must die, instead of sorrow and dread, he manifested quite a spirit of gladness at the prospect of being so soon with Jesus. His end was perfect peace—"Peace in believing."

Johanna, a little black girl, about twelve years of age, came with me to the Mission station from a place called Cootamundra, about one hundred and fifty miles away. Though her skin was very black, her heart seemed pure and tender, and soon yielded to the touch of the Saviour's love. Very earnestly she listened to "the old, old story," until the love of Jesus became to her a great reality. She opened her heart to Him; He entered, and dwelt there.

One evening, after service, I was walking to the Mission house, when I heard the familiar pattering of bare feet behind me. Looking round I saw the little girl. "Well, Johanna, what is it?" With a great deal of native shyness she replied: "I would like you to baptise me, sir." "Why would you like me to baptise you?" I said. "Because I love the Lord Jesus, sir, and I want to show my love to Him before my friends." Tears came to my eyes at these touching words, and I said: "All right, Johanna, I will baptise you;" and one Sunday shortly afterwards the dear girl came forward, in the presence of the whole of our Mission community, and in the holy rite of Christian baptism made her profession of faith and love.

Only a few weeks afterwards Johanna's pure and loving spirit passed away from "our home of mercy" to join that "great multitude" before the throne.

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It was my sad duty to prepare the coffin, and to place the little wasted black form therein; but amid my tears, joy filled my heart to overflowing at the thought of this precious gem, the glorified spirit of our dear little Waradgery girl, shining in beauty in the Saviour's crown.

NOTE.—The Government of New South Wales assists the Mission to the extent of pound for pound voluntarily contributed.

THE SOCIETY'S ANNIVERSARY.

THE Annual Public Meeting of the Society was held in St. James's Hall on Tuesday, June 17th, the Archbishop of Canterbury presiding. His Grace was supported by Lord Carnarvon, the Bishops of Carlisle, Rochester, Bedford, Colchester, Madras, Lahore, Antigua, Nassau, and Ohio, and Bishops Kelly, Caldwell, and Alford, and several other Vice-Presidents and members of the Standing Committee.

After prayers the following brief Abstract of the Report was read by the Secretary:—

For the third year in succession the Society has gratefully to record a substantial increase in its General Fund under the item of Collections, Subscriptions, and Donations, the chief and most trustworthy source of its revenue, and the surest test of the confidence and sympathy which it receives at the hands of the Church. In 1881 the increase was £4,093, in 1882 £3,712, and in 1883 the Treasurers report an increase of £1,061: and of the income of last year under this head, as of the year 1882, they have had the pleasure of announcing that it is the largest which the Society has ever received. It will be seen that in three years the income has increased under this head by nearly £9,000, and the grants recently voted for next year exceed the grants made three years ago by £11,043.

The detailed Statement presented by the Treasurers at the Annual Meeting held on February 15th, 1884, is as follows:—

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I. GENERAL FUND—			
Collections, Subscriptions, and Donations	79,894	0	1
Legacies	6,998	7	4
Rents, Dividends, &c.	4,083	11	11
	90,975	19	4
II. SPECIAL FUNDS, 156 *in number, opened with the sanction of the Standing Committee and administered at the discretion of the Society for the benefit, in each case, of the Diocese or Mission specified by the Donors*	18,596	8	8
Gross Income of the Society	£109,572	8	0

There has been an increase of nearly 20 per cent. in the remittances from foreign parts in the past year, which is a proof of the gratitude which the older colonies feel towards the Society.

In a majority of the seventy-two dioceses in immediate connection with the Mother Church, it is probable that the Society has had the privilege of sending and maintaining the first clergyman: no fewer than twenty-two colonial dioceses, which owe much to the nursing care of the Society in the past, are now wholly independent of its aid, and are able to provide for themselves both in temporal and in spiritual things, and to this list additions are gradually and not slowly being made.

The number of ordained Missionaries now on the Society's list is 520, dispersed in just fifty dioceses. Of these 165 are labouring in Asia; 131 in Africa; 20 in Australia and the Pacific; 179 in North America; 24 in the West Indies, and 1 in Europe. There are also in the various Missions of the Society about 1,400 catechists and lay teachers, mostly natives, and about 300 students in the Society's colleges.

Each of our existing spheres of work becomes, according to the law of God's Spiritual Kingdom, a centre from which a new departure should be taken. As the New Zealand Church long ago went forth on its venture of faith in the Melanesian group, so the Australian Church must shortly effect a footing on New Guinea, and fill up the gap between its shores and the Society's Missions in Borneo. In the northern part of this island

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commercial adventure is challenging the Church to enter. From Japan is but a short step to the Corea—but a step which must be taken; from the British standpoint of Aden the Church may set forth on her conquering route to Africa on the West and Arabia on the East; from the Cape the Church must make her way on the Western Coast to the Congo, and to the Missions which have been so well planted in the Gulf of Guinea and at Sierra Leone. The course of future events may give occasion to the Church to "rekindle the fires of the early Churches in all the places mentioned in the second chapter of the Acts of the Apostles," which was the dream of the first Bishop of New Zealand, and an open field in India and China challenges the devotion and courage of every branch of the Church.

The nine Indian Bishops met in Conference in Calcutta last year, which was not, in other respects, marked by any signal progress.

No untrustworthy indication of the real strength of the position which Missionaries have won for themselves and for their work in India is the recognition which from time to time is awarded in the Blue-books and other documents published by the Government. To those who know the difficulties which were put in the way of the earlier labourers in the cause of Missions by the authorities of those not very distant times, it is unnecessary to point out the contrast which is presented by the publications of our own days.

The Rev. A. W. Poole, D.D., who has been selected by the Archbishop of Canterbury at the request of the two Societies which guarantee his income, was consecrated on St. Luke's Day Missionary Bishop in Japan. He left without delay for the distant scene of his very arduous work.

The interesting Mission to the so-called Nestorian Churches of Kurdistan has arrived at a stage when it must either be withdrawn for lack of funds, or carried on with largely increased resources.

In Africa the great ecclesiastical event of the year 1883 was, of course, the Provincial Synod at Capetown, at which it was decided to retain the paragraph in the Canons, which "provided that in the interpretation of the aforesaid standards and

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formularies the Church of this Province be not held to be bound by decisions, in questions of faith and doctrine, or in questions of discipline relating to faith and doctrine, other than those of its own ecclesiastical tribunals, or of such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal."

The most noteworthy event in the past year in connection with the Church in Australia is the acceptance on the part of the Rev. Canon Barry of the See of Sydney. The Mother Church loses one of her foremost teachers, but the whole Colonial Episcopate is raised by the appointment, and the Church at home and abroad is the better for the example of self-sacrifice thus set before it.

The Triennial Convention of the Church of the United States was held in Philadelphia in October of last year. In view of the approaching centenary of its existence as an independent Church, the Society, which spent its first resources in planting the Church in that land, and for eighty-two years helped to maintain it, felt that it might, without presumption, send its greetings to the American Church, in whose past it had been a considerable factor, and in whose development it felt a legitimate pride. And we have the pleasure of welcoming to-day the Bishop of Ohio, whom the House of Bishops has graciously deputed to represent the Church of the United States on this occasion.

The six West Indian Dioceses have during the past year been formed into a Province under the presidency of the Bishop of Guiana. In some of these dioceses the Church is struggling with the difficulties incident on disendowment, while in Trinidad and in Guiana the imported Coolies afford abundant scope for evangelistic labour.

While for older Canada the day is rapidly approaching when aid from England will no longer be required, in the newly-opened regions the tide of immigration has laid great responsibilities on the Mother Church and on the Society as its representative. The appeal which the Society has made has not been without results. It has enabled the Bishop of Algoma to return to his diocese, happy in the possession of an increased

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grant, of a steamer, in which he will be able to navigate the waters of Lake Superior, and carry the Gospel to every little settlement on its banks, and of a modest episcopal endowment of £5,000. The Bishop of Saskatchewan is about to leave us with his See adequately endowed, his college in the same condition, and with little anxiety about money for the work of his diocese. The Society has also provided an income for the first Bishop of Assiniboia, who will be consecrated next week. These are thankworthy results.

At the same time it must be stated that applications for new grants to the amount of £20,000 have recently been refused, and that almost every Mission is undermanned, and many openings have to be disregarded; so that either enlargement of zeal at home must widen possible growth abroad, or compression abroad must follow on failing devotion at home. The Society pleads not for the sake of a single Mission or diocese, but for nearly fifty dioceses, and for the Bishops, the clergy, and the people of each of those dioceses; it pleads first for our fellow Christians, who in our various colonies are developing the commerce and the resources of the empire; then for our fellow subjects who know not the truth; and, lastly, for the heathen nations of the world. It points to an unparalleled past of work, and of blessing bestowed on its work; it offers its treasury for the receipt of the alms of the Church, and its experience and impartiality in guarantee for the just distribution of such alms, with a single eye to the relative need of each claimant on the love and sympathy of English Churchmen.

The Earl of Carnarvon said that the reports of the Society were characterised by a romantic interest which could be matched by very few of the periodicals with which the press teemed; and that of the present year was not the least remarkable of the series. The noble lord, who has recently returned from a tour in the United States, drew a striking contrast between the present condition of that country, and its condition when it received its first Bishop.

The Bishop (Bedell) of Ohio next addressed the meeting in

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a most eloquent speech. His presence gave a very special interest to the Anniversary. It will be remembered that, as this is the centennial year of the American Episcopate, the President, on behalf of the Society, had, in congratulating the American Church on this interesting commemoration, suggested that if one of its Bishops were to preach the Society's anniversary sermon, and speak at the Annual Meeting, his so doing would be most welcome. The Church of the United States selected the Bishop of Ohio, in response to the Archbishop's request.

The Bishop's speech as well as his sermon in St. Paul's Cathedral are being published separately in a pamphlet form, and will possess a great and lasting interest.

We therefore omit in this place any account of these two utterances, for which we feel under great obligation to the Bishop and the Church he represents.

Nor do we insert here a report of the valuable speech of the President, as we hope to be able to print it in full next month.

His Grace spoke of the great value of the Society's functions for distributing and administering the alms of Churchmen according to the various needs of the dioceses abroad; the numerous claims being focussed and examined by the Society, which was able, by its long and wide experience, to judge of their relative urgency. He praised the sober tone of the Society's statements, deprecating exaggeration in descriptions of Missionary needs and work.

The hymn, "Thou Whose Almighty Word," was then sung, and joined in heartily by the whole meeting.

Addresses were also delivered by the Bishops of Madras and Lahore, and by the Rev. Dr. Body, Provost of Trinity College, Toronto.

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In Memoriam

SIR H. BARTLE E. FRERE, G.C.B., G.C.S.I., &c.

WITHIN the present century it has been the glory of not a few of the distinguished Anglo-Indian statesmen to whom this country owes her present ascendency in the Eastern world, that they have not failed to recognise the true principles of the tenure with which the rights of conquest have invested her. They have looked beyond the extension of her commerce, her political aggrandisement, and the supremacy of her arms. They have believed—and have acted upon the belief—that Providence has given an European power dominion over three hundred millions of Asiatics for higher and nobler purposes. It has been their care not to be content with the infusion of Western civilisation alone into the ancient systems of the political and social life of India; but they have seen that the best weapon in England's hand to avert rebellion against her flag, and to secure peace and loyalty among the native population, is that Christianity to which she herself owes her high rank among the nations.

To this distinguished roll of heroes—including as it does the Lawrences, Havelock, Edwardes, and others who still happily survive—there is now to be added, as an historic memory, the name of another with traditions as illustrious as any, Henry Bartle Edward Frere. Before his day the story of England's empire in India is identified with the names of Clive and Warren Hastings, of Wellesley and of Napier. "*Vixere fortes ante Agamemnona*"—but, heroes as they were, they will live for posterity associated with mighty deeds of arms, or with feats of diplomacy, sometimes perhaps not untainted by political intrigue. To their successors in a later generation it was given, not indeed to be strangers to war in some of its sternest aspects, but to combine with military and political genius a conscientious regard for the moral and spiritual advancement of the various nations and languages,

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who by the victories of England's armies became subjects of her Crown. Whether a native province received a British Protectorate, or was simply annexed, it was their aim to introduce forms of judicial procedure, a system of education, and equitable fiscal regulations, which should serve to impress upon it that England, if strong, was merciful and true, and that she sought to relieve it from the tyranny and corruption of its own effete dynasties, only to give practical expression in daily life to her own higher views of justice and equity.

And no one among them ever did more to bring the superior race into harmonious relations with the inferior, and to reconcile their conflicting claims, than he whose departure hence not England only, but India, now laments. With genuine grace and winning courtesy, which seemed to borrow an almost Oriental tinge of gentleness, Sir Bartle Frere combined that vigour and firmness which is the peculiar product of Western force and culture. He ever kept steadily before him the conviction that, armed with England's authority and acting in her name, it was his duty to do what in him lay to impart the blessings of Christianity as the surest safeguard of her power. And yet no man ever paid a larger deference to native prejudices, or sought to give effect with greater consideration to the spirit which prompted the declaration of England's Queen in 1858, on assuming the direct control of Indian administration. Wherever Sir Bartle Frere's lot was cast, whether in India or Africa, this was always his spring of action in the conduct of public affairs. His essay on *Indian Missions*, published in 1869, and his *Eastern Africa as a Field for Missionary Labour*, in 1874, sufficiently attest this characteristic feature of his official life. In the intervals of that life when he sought the recovery of health by temporary sojourns at home, he was always ready to advocate the cause of the S.P.G., of which he became a Vice-President in 1859—to bear his personal testimony to what he had seen of its work of evangelisation in the various parts of the world to which he had been officially accredited, and to enforce its claims to increased support from the Church at home, if it would adequately fulfil, as the handmaid of that Church, the great

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purposes for which the destinies of large sections of the globe have been placed in the hand of England.

It is not, however, as of an accomplished advocate ever ready to promote its interests by the charms of a graceful oratory that the Society now chiefly mourns his loss. It looks back upon his career with thankfulness, mingled with regret that there is no longer visible to the eyes of men the personal example of one whose firm adherence to the faith of England's Church was ever inspired by the conviction that the development of that Church abroad was the greatest boon to be conferred upon her colonies and dependencies. And it laments, too, that by his death those who have come after him in the administration of India will never more be able to look up to that living model of Christian statesmanship which the civilian or soldier, placed in high authority among her countless heathen, may well aspire to emulate.

Sir Bartle Frere died after a long illness, at Wimbledon, on May 29th, in his 69th year, and was buried in St. Paul's Cathedral on June 5th. A public meeting was held in the Mansion House on June 12th, under the Presidency of H.R.H. The Duke of Cambridge, K.G., with the object of recognising the public services of Sir Bartle Frere by some suitable memorial.

Notes of the Month.

THE Anniversary Commemorations have passed most happily and successfully. We give some account of them on an earlier page.

The very large congregation in St. Paul's Cathedral was particularly encouraging.

THE speech of His Grace the President is to appear in our next number, and will also be issued separately.

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THE Bishop of Ohio's speech and sermon will be published as a pamphlet.

THE Lord Bishop of Rochester's being the preacher at Westminster Abbey had a special interest in the year of the Centenary of the American Episcopate, from his lordship's being the bearer of the Society's congratulations to the United States Church last year.

DURING last year the Bishop of North Queensland travelled by sea and land more than twelve thousand miles. His lordship says about the supply of clergy for his diocese :—

"Nearly *all* my clergy must be brought from England. None of the southern clergy care to come from the cool south to the tropical north. Years must elapse before the diocese can become self-supplying with clergy from its young Churchmen."

THE first native ordination in the diocese of Bloemfontein took place at the Lent Embertide in the Cathedral, when Archdeacon Croghan's "old and tried catechist, Mr. Gabriel David," was made a deacon.

FROM Mauritius the Rev. R. J. French reports the ordination of a native deacon, the Rev. Stephen Mardymutto, and the opening of two new schools, which promise well. The strength of the Church as to education is of the greatest importance in Mauritius.

BISHOP POOLE, writing from Kobe, says :—"The work here in Awaji is developing nicely. At present we have some seven or eight catechists in a fair state of preparation for holy orders."

FROM Potchefstroom, in the diocese of Pretoria, the Rev. C. Clulee reports an interesting instance of the union of races in the Church :—

"On Christmas Day our usual morning service in English was said. Some of my outside Caffre communicants came in for Christmas

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Communion, and there were some Dutch-speaking communicants. The principal hymn was, of course, '*Adeste Fideles*,' of which we have English, Dutch, and Secoana versions. Each of these was sung by those who spoke its language—all harmoniously praising the Lord Jesus 'in their own tongue in which they were born.'"

CANON GAUL, of Dutoitspan, or as it is now called, Beaconsfield, for whose work among the half-castes the Society voted an additional annual grant of £100, writes:—

"I have to report with much pleasure the completion of a new Mission church-school for the half-castes and coloured races in this place.

"Already we have seventy children on the books from various races, including Dutch, half-caste, Fingo, Basuto, and Barolong.

"I have been fortunate in securing the help of Mr. Herbert Crosthwaite, who came to this country several years ago for his health, and was for a long period a valuable help to the Church, when in business, as a Sunday School teacher and churchwarden. Feeling called to Mission work, he supported himself at the theological college for two years, and then joined my friend Canon Crisp at Thaba'Nchu and then studied Sesuto and Seralong, and having already mastered Dutch, he will be invaluable to our work here. He has just received deacon's orders, and will, I trust, be able, by God's blessing, to develop a large and useful work in this place among the coloured people settled here. The Society will at once understand that at large mining centres such as this it is vastly important to get a hold upon the children of the *first generation*, so to speak. The vices of the white man have easy play amongst half-castes and natives, removed, as they are, from all *tribal discipline*.

"Their warm hearts, their quick *imitativeness*, and their naturally undisciplined wills cry out to us to give them a share in the moral training which we ourselves have inherited."

ZULULAND must be in a fearful state of unrest and danger. Writing from St. Augustine's Mission Station, the Rev. C. Johnson gives a sad account of the desolation and terror around him:—

"The peace-loving natives who refused to join the Usuto party are now in a state of great alarm, for it is said that the Boers have promised to help the Usuto party, and as soon as they have cleared off Usibepu they are coming to punish all those natives in the Reserve who refused to join them, and they only know too well what that punishment means, viz., death to man, woman, and child. What a nervous state the people of the Reserve are in just now, the following, I think, will show: The other evening a

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messenger came to report to Hlubi, who in his turn reported to the sub-commissioner that 'the Usuto force under 'Mnyamane was encamped some thirty miles or so just on the other side our border, and that it was supposed they were coming to kill all those natives who had refused to join them.' The news spread like fire, the men flew to arms, and the women and children, with their cattle, left their kraals and took shelter where they could. Hundreds of the poor women and children found shelter in the rocks all round us here, and as many as we could shelter came into our house; others passed on towards the border of Natal. I think I have never seen such a distressing excitement. The whole night long fresh people came in or passed on towards Natal, driving cattle, sheep, and goats; and this terrible noise was kept up the whole night through—children crying, having lost their mothers, cattle bellowing, goats and sheep bleating, and women shouting. I had indeed cause to thank God that the alarm was a false one that night, for our baby was born just at dawn the next morning. It was three days before all those poor women and children could be persuaded to return to their homes."

We may indeed be glad with Mr. Johnson that he is—

"Able to write of one bright piece of sunshine, namely, the baptising of thirteen adults. It was on the first day of the New Year—a most appropriate day—and a nice commencement to the New Year. There were six men and seven women, most of them very old people, and most constant and regular attendants at our catechumen class for more than a twelvemonth past. I hope in my next report to be able to tell you of about twenty more adult baptisms, and about thirty confirmed."

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 20th, at 2 P.M., the Rev. the Master of the Charterhouse in the Chair. There were also present Archdeacon Browne, *Vice-President;* the Rev. B. Belcher, General Gillilan, Rev. Hon. J. W. Leigh, Archdeacon Lower, H. W. Prescott, Esq., Sir Bryan Robinson, Lieut.-General Sawyer, General Tremenheere, C.B., W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee;* and the Rev. W. J. Batchelor, J. Boodle, Esq., Rev. J. A. Boodle, C. G. Burke, Esq., Rev. G. T. Cull-Bennett, Rev. T. Darling, Rev. E. S. Dewick, Rev. R. Bruce Dickson, Rev. J. J. Elkington, Rev. W. M. H. Elwyn, Rev. Dr. Finch, Rev. C. D. Goldie, W. Grey, Esq., Rev. R. S. Hassard, Rev. W. C. Hayward, Rev. P. M. Herford, G. B. Hughes, Esq., Rev. B. Maitland, Rev. F. L. Moysey, C. R. C. Petley, Esq., Rev. Dr. Townesend, J. F. Ward, Esq., and S. J. Wilde, Esq., *Members of the Society.*

1. Read Minutes of the last Meeting.

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2. The Treasurers presented the following Statement of Accounts up to May 31st :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

January—May, 1884.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	12,076	5,876	1,522	19,474	33,273
SPECIAL FUNDS	6,420	—	2,368	8,788	10,835
TOTALS . .	18,496	5,876	3,890	28,262	44,108

B.—*Comparative Amount of Receipts for the General Fund at the end of May in five consecutive years.*

	1880.	1881.	1882.	1883.	1884.
Subscriptions, Donations, and Collections	£12,421	£12,384	£13,951	£13,153	£12,076
Legacies	3,820	2,922	3,080	3,479	5,876
Dividends, Rents, &c.	1,768	1,663	1,889	1,567	1,522
TOTALS	18,009	16,969	18,920	18,199	19,474

3. On the recommendation of the Standing Committee, the Rev. F. J. J. Smith was appointed to the Chefoo Mission, and on the recommendation of the Board of Examiners and the Standing Committee, Mr. Joseph Henry Morton Nodder, Student of St. Augustine's College, Canterbury, was accepted for work at the Andaman Islands, in the diocese of Rangoon.

4. Authority was given to affix the Corporate Seal for the purpose of transfer of Stock.

5. The Rev. R. D. Shepherd, from the diocese of Madras, addressed the meeting.

6. All the candidates proposed at the meeting in April were elected into the Corporation. The following were proposed for election at the meeting in October :—

T. F. Burnaby Atkins, Esq., Halstead Place, Sevenoaks, Kent; Rev. A. G. G. Bowling, St. Barnabas, Hove, Brighton ; Rev. A. Chiswell, 2, The Grove, Gosforth, Newcastle-on-Tyne ; Rev. T. Lloyd Williams, Wrexham ; Rev. H. Field Blackett, 40, Warkworth Street, Cambridge ; Rev. C. F. H. Johnston, 169, Uxbridge Road, Shepherd's Bush, W. ; Rev. R. C. M. Rouse, Woodbridge, Suffolk ; Rev. G. Meyrick Jones, Wellow, Romsey ; Rev. E. G. Blomfield, St. Mark's, Woolston, Southampton ; Rev. J. C. Blissard, St. Augustine's, Edgbaston, Birmingham ; Rev. George Perry, St. Stephen's, Sneinton, Notts ; Rev. W. E. Spencer, 156, Albany Street, N.W. ; Rev. G. H. Perry, St. Matthew's, City Road, E.C. ; Rev. T. W. Hardy, St. John the Baptist, Erith ; Rev. George Laurence, Northumberland Heath, Erith.

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†Diagrams illustrating these Papers will be lent to persons willing to lecture on behalf of the Society's General Fund.

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Society for the Propagation of the Gospel in Foreign Parts

ANDERMATT, Hotel Belle Vue ...	July 6—August 3. E. E. Holmes.
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	July 20—August 10. T. White, LL.D.
	August 17—Sept. 7. E. Miller, M.A.
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	August 10—Sept. 7. S. Hobson, M.A.
BLANKENBURGH	July 26—Sept. 21. A. V. Hughes-Hallett, M.A.
BOPPARD, Rheim Hotel	June 29—July 27. C. J. Buckmaster, M.A.
	August 3—August 24. C. W. Hodson, B.A.
	August 31 Sept. 28. T. W. McCririck, M.A.
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	August 3—August 10. J. H. Drew, M.A.
	August 17—Sept. 7. T. Ashe, M.A.
CADENABBIA, Hotel Belle Vue...	April 6—May 18. W. A. Moberly, M.A.
	May 25—June 29. C. J. S. Bowles, B.A.
	July 6—July 27. H. T. Valentine, M.A.
	August 3—August 31. F. E. Coggin, B.A.
	Sept. 7—Sept. 28. T. C. Stanley, LL.D.
	Oct. 5—Oct. 26. R. H. Giles, B.A.
	Nov. 2—Nov. 23.
CAMPFER, Village Church.—The Chaplain resides at the Hotel Julierhof	July 6—July 27. C. H. Bowly, M.A.
	August 3—August 31. E. E. W. Kirkby, M.A.
EMS, English Church	May 18—July 27. W. G. Parminter.
ENGELBERG, Ch. of St. Michael and All Angels.—The Chaplain resides at the Hotel Titlis ...	July 6—August 3. P. Webb, M.A.
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	August 3—Sept. 28. Ll. Thomas, M.A.
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	August 3—August 31. R. Milner, M.A.
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	July 6—July 27. J. H. Drew, M.A.
	August 3—August 24. A. W. Headlam, M.A.
	August 31.—Sept. 21. G. W. Fisher, M.A.
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	August 24—Sept. 14. E. F. Gilbard, M.A.
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	August 10—August 24. J. Maconechy, M.A.
	August 31—Sept. 7. E. M. Holmes, B.A.
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	Aug. 24—Sept. 7.
SAN BERNARDINO, Hotel Brocca	August 3—Sept. 7. C. Croslegh, M.A.
S. MARTIN LANTOSQUE, Church	June 8—Oct. 5. J. Hayes, M.A.
S. MORITZ, English Church ...	June 8—June 29. W. S. Guest-Williams, M.A.
	July 6—Sept. 7. A. B. Strettell, M.A.
SCHLANGENBAD, Village Church	July 20—August 10. J. M. Tucker, M.A.
	August 17—Sept. 14. E. Rudge, LL.B.
SILVA PLANA, Village Church ...	July 6—August 3. B. Ruck-Keene, B.A.
	August 10—Sept. 7. P. Llewellyn, M.A.
VERNAYAZ, Grand Hotel des Gorges du Trient	July 6—July 27. W. St. H. Bourne.
	August 3—August 31. H. P. Ling, M.A.
	Sept. 7—Sept. 28. T. Luffman, M.A.
VERNET LES BAINS, Hotel Ibrahim Pacha	May 18—Oct. 12. A. F. Dyce, M.A.
WIESSENSTEIN, Kurort ...	July 27—August 31. C. E. York, M.A.

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The Mission Field

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MONTHLY MEETING.

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DEPUTATIONAL ARRANGEMENTS, 1884.

Arrangements have been made for the Visits of the Society's Representatives to the following Archdeaconries:—

No.		
	Rev. T. ABRAHAM.	
3	York and Ripon	Oct 25—Nov. 12.
	" "	Nov. 22—Dec. 19.
	Rev. H. BARTER.	
17	Salisbury	Nov. 1—15.
	Rev. W. BECK.	
3	York and Ripon	Oct. 25—Nov. 12.
	" "	Nov. 22—Dec. 19.
	Rev. C. J. BETHAM.	
13	Derby	Oct. 1—15.
	Rev. G. BILLING.	
15	Liverpool	Oct. 11—27.
25	Lincoln	Nov. 1—7.
46	Worcester	" 9
31	Gloucester	" 15—20.
33	Nottingham	" 22—Dec. 2.
21	Canterbury	Dec. 6—16.
	Rev. H. J. BODILY.	
5	Bath	Nov. 3—12.
	Rev. DR. CLAY.	
3	York and Ripon	Sept. 28, 29.
16	Derby	Oct. 12, 13.
	Rev. W. H. COOPER.	
34	Colchester (Newport)	Aug. 6.
18	Stoke	" 16—19.
20	Berks (Old Windsor)	" 24.
2	Manchester	Sept. 20—27.
4	Chester	Oct 4—20.
33	Nottingham	" 26—Nov. 14.
42	Macclesfield	Nov. 15—Dec. 2.
	Rev. J. DENTON.	
27	Wells	Nov. 15—24.
	Rev. J. M. DOLPHIN.	
3	York and Ripon	Oct. 4—14.
16	Derby	" 20—31.
	Rev. J. D'OMBRAIN.	
51	Hereford	Oct. 27—Nov. 11.
	Rev. E. J. FESSENDEN.	
27	Wells	Sept. 13—17.
18	Stoke	Oct. 4—20.
12	Essex	" 25—Nov. 8.
28	Coventry	Nov 15—Dec. 6.
	Rev. W. FLOYD.	
42	Macclesfield	Sept. 13—22.
43	Durham and Newcastle	" 25—Oct. 4.
15	Liverpool	Oct. 11—27.
17	Salisbury	Nov. 1—10.
5	Bath	" 15—22.
26	Bristol	" 22—Dec. 4.
	Rev. DR. FORREST.	
15	Liverpool	Oct. 12, 13.
	Rev. J. H. GEARE.	
17	Salisbury	Aug. 9—12.
41	Monmouth	Sept. 15—Oct. 3.
	Rev. W. E. GLASCOTT.	
17	Salisbury	Oct. 4—18.
29	Stow	" 25—Nov. 8.
36	Bucks	Nov. 15—Dec. 8.
	Rev. J. GRIBBLE (*Niagara*).	
34	Colchester	Sept 27—Oct. 13.
37	Dorset	Oct. 18—Nov. 4.
17	Salisbury	Nov. 8—22.
11	Ludlow	" 22—Dec. 8.
	Rev. J. B. GRIBBLE (*Goulburn*).	
15	Liverpool	Sept. 20—30.
8	Wilts	Oct. 18—Nov. 10.
14	Truro	Nov. 15—Dec. 1.
	Rev. A. W. HADLEY.	
32	Norfolk	August 17.
32	Norfolk	Sept. 20—Oct. 14.
28	Coventry	Oct. 18—31.
	Rev. F. H. HASTINGS.	
19	Winchester	Oct.
46	Worcester	Nov. 15—28.
	Rev. F. HOPKINS.	
6	Westmorland	Oct. 4—20.
26	Bristol	" 21—Nov. 4.
	Rev. S. COODE HORE.	
25	Lincoln	Sept. 13—16.
3	York and Ripon	" 20—30.
24	Bristol	Oct 4—20.
13	Chichester	" 25—Nov. 17.
8	Wilts	Nov. 22—Dec. 8
	Rev. J. STUART JACKSON.	
47	Carlisle	Aug. 19—Sept. 4.
	Rev. G. A. MAHON.	
21	Canterbury	Oct. 13—31.
	Rt. Rev. BISHOP of MARITZBURG.	
19	Winchester	Oct. 30.
	Rev. A. E. MOORE.	
10	Chester	Dec. 16—23.
	Rt. Rev. BISHOP OF NASSAU.	
27	Wells (Cathedral)	Sept. 14, 15.
	Rev. E. C. OLDFIELD.	
7	Ely and Peterborough	Oct. 13— 31.
	Rev. J. PADFIELD.	
13	Chichester	Aug. 16—22.
41	Monmouth	Sept. 13—30.
43	Durham & Newcastle	Oct. 11—Nov. 3.
12	Essex	Nov. 8—15.
7	Ely and Peterborough	" 15—Dec. 1.
	Rev. A. PHILLIPS.	
14	Truro	Oct. 6 -25.
	Rev. DR. POPE.	
24	Suffolk	Nov. 1—29.
	Rev. G. PURDUE.	
31	Gloucester	Oct. 4—22.
20	Berks	" 22—Nov. 8.
27	Wells	Nov. 8—29.
20	Berks (Reading)	" 30—Dec. 1.
	Rev. C. H. RAIKES.	
31	Gloucester	Nov. 10—21.
	Rev. R. D. SHEPHERD.	
34	Colchester	Sept. 27—Oct. 13.
25	Lincoln	Oct. 18—31.
37	Dorset	Nov 8—24.
	Rev. B. CHERNOCKE SMITH.	
31	Ludlow	Oct. 20—31.
	Rev. J STILL.	
19	Winchester (Southsea)	Aug. 3.
	Rev. H. STOKES.	
32	Norfolk	Oct. 25—Nov. 5.
	Rev. J. H. TAYLOR.	
46	Worcester	Sept. 27—Oct. 7.
23	St. Albau's	Oct. 11—Nov. 10
1	Oxford	Nov. 15—Dec. 1.
	Rev. G. L. TOWERS.	
13	Chichester	Sept 29—Oct. 10.
20	Berks	Oct. 11—Nov. 3.
25	Lincoln	Nov. 8—22
29	Stow	" 22—Dec. 6.
	Rev. L. TUTTIETT.	
47	Carlisle	Nov. 22—27.
	Rev. H. J. WALE.	
37	Dorset	Nov. 1—8.
27	Wells	" 8—20.
4	Stafford	" 22—29.
16	Derby	" 29—Dec. 16.
	Rev. A. WRIGHT.	
46	Worcester	Nov. 10—22.
	Rev. W. B. WRIGHT.	
2	Manchester (Pendleton)	Sept

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

AUGUST 1, 1884.

THE PRESIDENT'S SPEECH.

DELIVERED AT THE ANNUAL PUBLIC MEETING OF THE SOCIETY IN ST. JAMES'S HALL, ON JUNE 17TH, 1884.

I HAD hoped to give the whole of this afternoon to the Conference of a Society to which I am most deeply devoted, but I am sure I shall have your approbation if I say that I am still more due to my place in the House of Lords to consider a Bill which, I trust, will bear importantly on the Temperance of the whole kingdom—the Sunday Closing Bill for Cornwall. You will perhaps, then, allow me very briefly first to thank the Secretary for that remarkable abbreviated Report in which he flashed us round the whole world. We shall thank Lord Carnarvon for addressing us with the voice of a statesman, of one who speaks from his own observation of things, and who leaves us with strong words of encouragement, based on experience, which were well indeed taken up by the venerable Prelate[1] whom we salute with all our hearts to-day.

[1] The Bishop of Ohio.

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There was a time when George Herbert wrote—

> "Religion stands a-tiptoe on our strand
> Ready to pass to the American land,"—

so full of dejection were the hearts of men at that hour. And what he looked for she did—she went, but yet she stayed; and her work, as we look across the Atlantic, is a work from which we at home can take high courage, and, in spite of past discords, may almost say to the American Church, *Matre pulchra filia pulchrior*. Speaking as President of the Society, it seems to me we have need of being helped as the presence of the Bishop of Ohio helps us, to take a calm, strong, large sight of our work. Looking upon the ever-widening and extending work of Missions, we have some fear lest, out of the intense interest that is very rightly excited in novel parts of the work, there should arise exclusive agitations in favour of some one part of the field, tempting us to lose sight of what should be the grand aim of the Society, to keep an equable hand over all the Missions. I can never forget the wide terms of our Lord's Mission to His Apostles, πάσῃ τῇ κτίσει: they were to preach the Gospel "to all the creation."

Again I feel from time to time a little anxiety lest in our ardour we should run into exaggeration. I do not find such exaggeration in the publications of this Society, but I am alluding to a handling of Missionary work which is becoming too common. The great cause of Missions will not be served by over-pathetic appeals, or by sensational writing about limited and temporary phenomena. I have only just received a letter from a Colonial Bishop lamenting the strained appeals made by friends of his own diocese, as if there were not great cause for gratitude, and as if encouragement were not more helpful than despair. Here we have again to take a strong view of the subject. There was a time in our country when every church, or at least a very great number of churches, had its special shrine and devotions; and there were pilgrimages here and there, and votaries of this intercessor or that; every man had his own pet saint; and all this preluded a period of complete breaking up. So it would be with us, I think, if we were all to

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throw our interests into particular Missions, as we have been a little in danger of doing, instead of taking a very strong general interest in all Missions. Spiritual competition will lead to spiritual selfishness, and while all selfishness is dangerous to the character, spiritual selfishness is perhaps the most dangerous of all, for it attacks us in that which ought to be the centre of all. The true Mission spirit is a universal spirit. True Mission work has two great characteristics. In the first place, it has the characteristic of aggressiveness, an aggressive spirit which cannot rest: but it is a self-sacrificing spirit. The spirit of Christianity is the very opposite of the spirit which has been so effective up to a certain point in Mohammedanism. Mohammedanism has been a great religion and a very aggressive religion, and it has made great sacrifices—but all to self. It has sacrificed to itself women, peasantries, resources, nations. For a time it has prospered; but when it has eaten up all these, then it must stop and must die. The spirit of Christianity is to sacrifice self to every one of those things which Mohammedanism has sacrificed to itself. The second characteristic of Christianity is tolerance—the tolerance of love, the tolerance of intelligence. When I look at the Bishop of Lahore's Manual of Moral Philosophy, and see the two first parts occupied with bringing out all that is noble and good in the Philosophies of the East and of Greece, and see that this is to lead to the third part, the true morality of Christianity, I feel that therein the real spirit of Missions is thoroughly understood, and that the history of the whole world is looked upon as the ancient Christians looked upon it—as a Preparation for the Gospel, not a thing to be despised and thrown away. As Christ Himself came in the fulness of time, so comes our teaching to those who have run through all that they can learn without Christ, and then are in the position of men who, by their great insight into the phenomena of nature, are prepared to take in the phenomena which God reveals of Himself. Aggressiveness and Tolerance together—these should be the symbols of this Society. If I may dare to use a word which is often used in a cant sense, its members and branches should take a "statesmanlike" view of the work.

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The word often is corrupted to mean "cold and indifferent under the show of impartiality." But the most impartial statesman may have a real perception of and devotion to what is true. What I mean to say is, that our work ought to produce, and when it is well done it does produce, those very characters in nations which the statesman most wants to produce, but does not know how, and never will be able to produce without Christianity. Christianity, and Christianity alone, recognises the purpose of man on earth—not only of the individual soul, but of human society. Was not Las Casas a far greater statesman than the great Cardinal in Spain, when he maintained that Indians had souls like Spaniards, and that no soul of theirs cost Christ less than the most accomplished soul in Europe? He spoke of himself as having been for this doctrine of his "cursed like Paul, stoned like Stephen, dragged from tribunal to tribunal," but in insight was he not a far greater statesman than any of his time? Let us turn to India,—and we cannot turn our eyes in that direction without bemoaning the loss the country has sustained in that holy, gentle statesman[1] who has just passed away. He has told us in one of his lectures that he meant to give a simple report, such a report as any Roman Prætor might have sent in to Trajan or to one of the Antonines, and, speaking as a Roman Prætor, he bore his testimony that no words could describe the rise which he had seen take place in the prospects of the future of the great nations amongst whom he had lived, and he at the same time pointed out how this was the work of a few men who, with a very few grand exceptions, were of no eminence, and were of little account in their own country, but who simply went and carried to these nations the message of the Gospel. At the same time we had Gardner's Report on the Trade of Chefoo, and he told us how, without becoming Christians, whole populations were raised in tone and character, and precisely such preparations made for a coming people, a civilised, a law-abiding, honourable people, such as the statesman would fain make if he knew how. All that was done by the simple presence among the natives of Chefoo of Christian

[1] Sir Bartle Frere.

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people, not always living up to their light, but still living as Christians, and showing how the very lees of Christianity are better than the new wine of heathenism. This is no new discovery. I never can forget the thrill with which I first read the words of Cyprian, in which he put his finger on the precise point. "Paulus vocandis *formandisque* gentibus missus"—"Paul sent to call and to *form* the nations." He saw that the work of Christianity, represented to him in St. Paul, was in the time to come, not only to be the calling of individual souls, but in reality the moulding of the nations.

Now will you let me say why I think that a great Society like this has claims upon us of the very broadest nature, and that we shall not be doing our duty if we do not support with all our might its great objects? It seems to me that this Society, being able to review the whole field, can focus the questions before it in a way that no individual can do, and can see the relative importance of this or that work of the Church. It can proportion its grants accurately, and, what is most important in contrast with special societies, it can give temporary assistance, and is not bound to go on in some one particular field. Let me give you an instance. I was delighted to hear what the Secretary said about the Corea. The Corea is a very important peninsula, destined to be important to commerce, and estimated to contain 13,000,000 people. Sir Henry Parkes has just concluded with the Coreans a treaty in which he managed to get introduced as a stipulation which could not be departed from, that British subjects must have liberty to exercise their religion. More than that he could not gain. The Coreans prohibited immoral books, and the Christian Scriptures are understood by the people in that sense. There is a weak government, and a fierce people. They are very unruly, and it is quite certain that as soon as we can we must Christianise their country. The possibility of Missions there will entirely depend on the tact and wisdom with which British subjects live and exercise their religion in the country. The question has excited the greatest ardour amongst the Bishops and Churches in China, who see the attractiveness of work there on account

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of its difficulties and importance. Its millions of people, its natural resources, its faltering government, and its extreme hostility to Christianity, will require sagacity proportioned to the future importance of such a country. Application was made to the S.P.G., and the answer was at once returned that the Society knew the whole importance of it, and knew exactly what to lay out upon it, and it was £2,000 per annum, which they had not got. In that answer can be seen the advantage of a Society which has full means of information at its command, so as to compare one country with another, and an answer such as that is a challenge to England to find £2,000 a year for the service of the Society in this respect.

I said just now that I thought it was unfortunate to go into exaggerations, and that I had received a letter from a Bishop, speaking with pain of the reports set afloat, with the best intentions, with respect to his diocese. They speak of floods of people streaming into the country in numbers unparalleled and in such carelessness about their faith that a minister of the Gospel can only sit down and weep. The Bishop says this is a most mischievous representation. There is no need to weep, but only to buckle ourselves to work for the future, and that now is the very moment.

While all have rejoiced in Canon Anson's noble offer of himself to go and work as a simple Missioner with a band of helpers in that vast region, it is still more noble that, though with great reluctance, he has surrendered his own cherished plan for work, and, in spite of the regret we share with him, he has placed himself trustfully in the hands of those who have assured him that he can be still more useful as a Bishop, and has placed his fund in the hands of this Society for administration. This is a recognition of the width of the view which lies before a great Society in contrast with a limited individual view.

May I now say a few words on the Mission to the ancient Nestorian Church in Assyria. These people, under the greatest difficulties, have kept up from the earliest centuries their faith, orders, sacraments, and creeds, and do not seem to

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retain any trace of their ancient heresy. The study of the map alone will show how great is the advantage to peaceful progress if a people placed as they are become sincerely attached to England through the English Church. There are two great agencies at work with the only object of absorbing them into themselves, while the object of the Church of England will be to strengthen, to sustain, and to keep them intact as they have been from the beginning, and to render permanent their devotion to England, for their very religion's sake. At the earnest request of my predecessor, there has been sent out, not a Missionary, but a Teacher to them, who possesses a singular gift of languages and also of dealing with such a people, and his presence has been the greatest comfort and help to the Bishops, clergy, and people. It does not rigidly fall within the province of this Society to maintain this work, but who does not rejoice that it is able to spare a little sum of £250 a year towards it, and that the Christian Knowledge Society gives a similar sum? Two young clergymen, or National schoolmasters, are now wanted out there, and I appeal for earnest and capable men to come forward.

In conclusion, to do wrong things in the Christian name is a fearful sin against Christ, and to teach Christianity in a wrong way is a great injury to the cause of Christ; and as long as we do these things a good Government may and must find fault with us. But to do Christian things in a Christian way will never cause disquiet. We are bound to do these things to the uttermost of our power. For while we do them we are replacing man in his own place.

Even such considerations are enough to make us feel that our work is a glorious work for mankind; but it is far more—it is a work of God through us.

Let us invoke the Lord of Missions to be with us; let us put ourselves in His hands. Let us rely, not upon the power of man, but upon the loving Spirit of God; using all gifts of God to man, and showing by "demonstration of the Spirit and power" that God the Holy Ghost is with us.

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BOMBAY.

EXTRACTS FROM THE REPORT OF THE DIOCESAN COMMITTEE ON THE MISSIONS OF THE SOCIETY.

IT is with much thankfulness that the Committee record the consecration of the Mission church at Ahmednagar in September, and the opening of the Bishop Douglas Memorial Church at Kolhapur, for the use of the Mission and Station.

But there has been no corresponding increase in the number of Mission workers; the staff at Ahmednagar has been diminished by the furlough of the Rev. C. King, and the death of the Munshi Abdus Salam deprived the Hindustani Mission in Bombay of an old and experienced catechist. [Mr. King, who has been studying for the priesthood under Canon Mason of Truro, has returned.] The place of Munshi Abdus Salam has been filled by Mulvi Nasr Ulla Khan, who has had experience in other parts of the country, and is well qualified for his duties. The removal of the Rev. Narayan Vishnu from Mangalvedha to Sonai, the head-quarters of Mr. King's district, was intended to supply, as far as is possible, the vacancy caused by Mr. King's absence.

It is impossible for the Committee to regard without anxiety the inadequacy of the present staff of Missionaries to maintain the widely spread and increasing work of the Society's Missions. The Committee have lately accepted with thanks the offer of the Church Missionary Society's clergyman at Malegaon to instruct for baptism persons on the north-west border of the Ahmednagar district.

The work under the charge of the Rev. C. Gilder consists of (1) the Indo-British Schools, (2) the Indo-British congregation of Trinity Church, Sonapur, and (3) a small number of Marathi-speaking Christians.

The Hindustani Mission in Bombay is still under the charge of the Rev. G. Ledgard, and includes a few Marathi-speaking Christians.

The Rev. J. Diago has charge of the Tamil Christians in

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Bombay to the number of 235. He reports with regret that the school opened in 1882 at Mahim had to be closed, mainly owing to want of funds. A scripture reader has, however been placed there, who is of real help to the Tamil Christian residents, and also works among his heathen countrymen. Seven adults and eleven children were baptised during the year.

The Society's Mission work in the vast city of Bombay is thus seen to comprise four communities speaking four or five different languages. From these the members of the Church number 500 souls; of whom 47 were baptised during the year, and 178 are communicants. A hundred and forty children are being taught in the schools; and there are also 300 non-Christian pupils. These numbers show a considerable amount of good work being carried on by the three clergymen in charge, and the Committee can only regret that the Missions have remained so many years without any additions to the staff, to encourage the present workers and to give some visible promise of continuance in cases of unexpected sickness.

The work in Poona may be said to lie under the same disadvantages as that in Bombay: for the Tamil and Marathi-speaking Christians are under the charge of only one Missionary, the Rev. J. Douglas Lord, who also endeavours to reach the Jewish population.

The Mission at Kolhapur was founded by Bishop Douglas in 1870, on the principle, then new, of associating two or more Missionaries together in the work of one station. Though this has not been always possible—and indeed the Mission was altogether without a European clergyman in 1875—yet the Committee are glad to report that there are now two Missionaries—Rev. H. Lateward and Rev. J. J. Priestley—at work in Kolhapur, assisted by two ladies under the Ladies' Association.

The Rev. A. Gadney has carried on the work at Dapoli, single-handed, as before.

Mr. Gadney has obtained fresh help for the work of preaching in his district, and has extended the educational work to the neighbouring port of Harni. It is much to be desired that a colleague may be sent to him from England before long.

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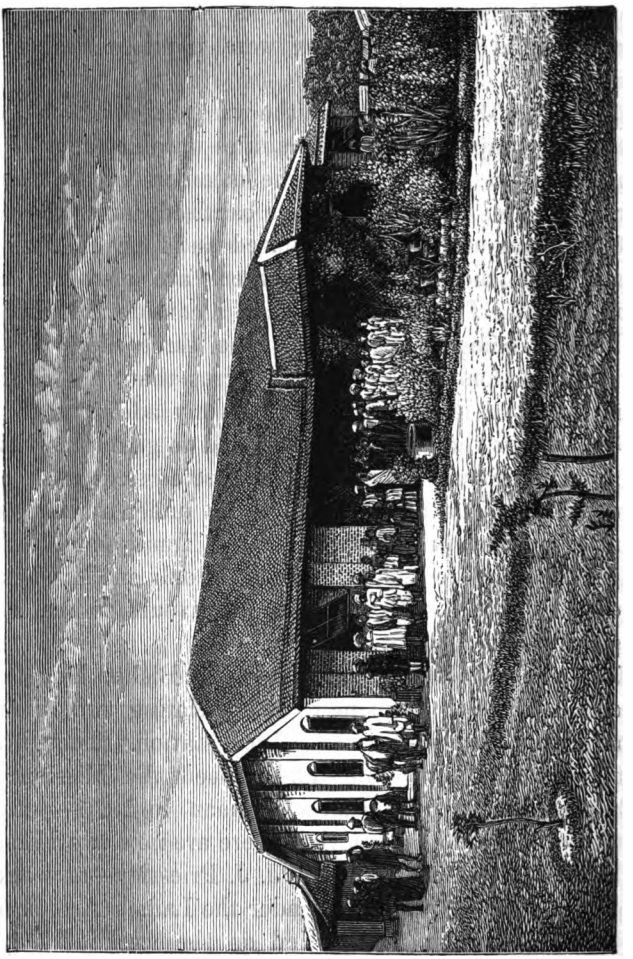
It is in Ahmednagar that the principle of association is carried out most fully. Here we have a large tract of country divided into two districts, each of which is under the charge of



KOHLAPORE MISSION HOUSE.

an ordained Missionary, assisted by catechists, preachers, and schoolmasters, while at the head-quarters we have two flourishing Christian schools for boys and girls established in two large bungalows, which are the property of the Home

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Society and of the Ladies' Association. The Rev. J. Taylor, who is at the head of the Mission, resides at Ahmednagar for a part of the year, but is engaged for many months in visiting the district, and the work at head-quarters is under the superintendence of the Rev. P. A. Ellis, who has charge of the two schools and of the Mission church.

The Wambori and Sheogao district is under the charge of the Rev. C. King, at present in England. His place is supplied by the special attention of Mr. Taylor, and by the Rev. Narayan Vishnu, who has been moved for the time from Pandharpur to Sonai, the chief town.

At Sonai there is a boarding-school containing over forty pupils, the nucleus of a most important educational work.

At Karegao, a principal town in the district of the Rev. Hugh F. Lord, there is a similar boarding-school, which, with that at Sonai, helps to supply the head-quarters' school with its most promising scholars.

In these two districts there are more than 3,200 Christians scattered over 150 villages, the care of which devolves upon the two clergy in charge, assisted by seven catechists and about fifty preachers and schoolmasters. In the forty-two schools nearly 400 Christians and 250 non-Christians are being educated.

The work in the whole district is most admirably organised, and, as compared with the rest of the Society's Missions in the diocese, is carried on under the most favourable circumstances: and yet the supply of Missionaries is altogether deficient, when the extent of the country and the number of congregations is taken into account, so that hindrances both from want of Mission workers and want of funds are far more seriously felt than in the other Missions of the Society. There are more candidates for baptism than the present staff of agents can possibly teach: and the cry for help is one that must before long be answered, if not by the Society, by some other agency.

It was with much regret that the work of the Rev. Narayan Vishnu at Pandharpur and Mangalvedha was stopped, in order to place him where a larger number of Christians seemed to

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require his presence while Mr. King was in England. At Pandharpur, especially during the outbreak of cholera among the pilgrims, an opening had presented itself for encouraging work, and the feelings of many of the inhabitants were favourable to the Missionary. This might have been turned to good account by one who, as a Brahman, was so well acquainted with their characteristic difficulties and wants. The work is now being carried on by an energetic catechist from Ahmednagar.

The Committee, in closing their report of the work of the Society during the past year, invite the thoughtful attention of their friends at home and in India to the facts herein brought before them, and especially to the fact that in every Mission for which the Society is responsible, even the demands of the work in hand far exceed the capacity of the present staff; while the promise of increase waits for the arrival of fresh labourers in fields "white already to harvest." It seems to the Committee that these facts are a call from God to renewed and more earnest efforts for spreading the Gospel of our common salvation among the natives of this Presidency who are willing to receive it: a cry distinctly heard in their desire for instruction, and saying to each one: "Come over and help us."

It will be remembered that the Society last May increased the grant to Bombay for 1885 by £600. This increase follows upon several previous increases. The vote of £5,200 for 1885 is nearly half as much again as the vote for 1880, and double that for 1875.

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MADAGASCAR.

EASTER REPORT OF THE REV. A. M. HEWLETT.—THE HIGH SCHOOL AT THE CAPITAL.—MISSION WORK AT THE OUT-STATIONS.

SINCE I have ceased to be a beginner in the Malagasy language, I have been teaching the fourth and fifth, or uppermost forms in the High School. These two forms contain together about twenty-five boys, and very nice fellows most of them are. I take them in English three hours a week, which comparison of the two languages is at least as useful to me as to them. Then we have begun a course of lectures on "Early English Church History," taking as our text-book Canon Bright's lectures of that title, which I had the advantage of hearing at Oxford when they were first delivered. This has proved a very attractive subject to the boys. They are quite charmed at some of the stories, and I hope the notes taken by the quickest of them may form the basis of a Malagasy translation, to be printed by us hereafter. It is very remarkable, too, how much the story illustrates the present state of Christianity in this island. We give two hours a week to this; then with the fifth I give two hours a week to the Book of Psalms—their own choice. It is a difficult subject, but I think it is valuable, especially as helping them to understand the recitation of the Psalms in the daily service, which many of them attend. With two lower forms I I am doing St. John's Gospel, and we read chapters xii.—xvii. inclusive in the twelve weeks between Christmas and Easter. I was away a fortnight during that time. During my fortnight's absence mentioned above I was in Isalia, south-west of this. Besides the Sunday celebration of Holy Communion at Ramanardro, I held Divine Service and preached in three other churches, and in one of them I had the happiness of baptising thirteen boys and girls, all of them old enough to answer for themselves. During the three months from January to March I celebrated Holy Communion seventeen times in seven different churches. I have a regular scheme for the four churches close

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to town, going to each of them once in every two months; the four more distant ones I work in as I can, and we have found it practicable lately to celebrate in country churches on week days, as *e.g.* in Holy Week, which is a great gain, as it is impossible to go frequently on Sundays. A new church is added to the four distant eastern ones—two new ones in fact—but they are not actually in working order yet, though one of them is just beginning, with a little rush church. It is under the charge of Rasamuel, who is a sort of central catechist in the east. He is a fine fellow, and has had the advantage of college training. It takes me two hours to get to him, and two and a half to his farthest church. For several weeks past I have been in that district every Thursday and Friday morning, saying matins in one or the other church, with an address on the lesson for the day, and a singing lesson after the service. Here at our central church the daily choral service is an "ever-fresh delight," and I think we make some progress, especially in the training of young men to be organists. The congregation is never a large one, measured by English standards, but those who do come are very regular and devout. I suppose there are almost 300 present, including children, on a Sunday morning, and seldom less than fifty at any daily matins or evensong. However, it falls down to about twenty on Fridays (market day) and Saturdays (lamba washing). There is now a very steady average of rather over sixty at the Sunday celebration of Holy Communion, and this rises to ninety or a hundred on the first Sunday in the month, when the celebration follows matins. We had the Holy Communion in English every Thursday in Lent, at 6 A.M., and there were always a few natives—thirteen on the average—joining with us. But I am falling into the dry bones of statistics! At this Easter season one can ask no better prayer of those at home who take an interest in our work here, than that the Breath of Life may indeed animate all we do.

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CHOTA NAGPORE.

COPY OF THE BISHOP OF CALCUTTA'S ENTRY IN THE MISSION RECORD BOOK ON THE OCCASION OF HIS LORDSHIP'S VISITATION.

I LEFT Calcutta for Chota Nagpore on Saturday, February 9th, and, spending Sunday the 10th at Asseusole, I arrived at Chaibasa, *viâ* Barakai and Purulia, on Thursday the 14th. I was accompanied by my chaplain, the Rev. Brook Deedes, and we were met at Chaibasa by the Rev. J. C. Whitley. Dr. Manook had kindly placed his house at our disposal, and we were in all other respects the guests of Major Garbett, the Deputy Commissioner, whose house was undergoing repairs.

At 4 P.M. I consecrated the new church, the foundation stone of which I laid on the occasion of my last visit. It is an extremely substantial building, and the internal arrangements, like those at Kachabari, very simple and suitable. Thanks to the superintending care of the Rev. F. Kruger, who is on furlough, the church has been erected at a very moderate cost, and I regretted that he could not be present with us.

The Rev. Daud Singh (W. Luther) is in charge of the district, and he, Mr. Whitley, and the Rev. Masihdas assisted me. Major Garbett read the Petition of Consecration.

Immediately after the consecration ninety-three persons were confirmed. On the following morning there was a celebration of Holy Communion, after which I inspected the school and inquired of the readers about their work. In the afternoon we left for a tour in the district, and visited the Mission stations in the following order—Mundhu, Maranghada, Birhu, Dorma, Tapkara, Ramtolia, Kachabari, Itki, and reached Ranchi on Thursday the 28th. At each station I held a confirmation, generally in the afternoon, followed by a celebration of Holy Communion next morning. I had a talk with the native pastors and their readers, and examined the school children. At Birhu I consecrated the cemetery, and at Dorma I consecrated another new church. At Ramtolia I

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found also a new church, but it is not a pakka building, and I did not consecrate it. From Tapkara I visited the village of Jaipur where I also found a Kachcha church recently erected, and altogether a great deal of building has been accomplished since my last visit. It is now in contemplation to erect a substantial church at Mundhu, to which purpose the bequest of the late General Dalton (£500) will be devoted; and another building of a less substantial character is to be built at Safarom where I found that there had been a considerable accession of converts, rendering the present humble building totally inadequate to the needs.

At Ranchi I inspected the schools and distributed the prizes. I held a confirmation and met in conference first the European Missionaries, and on the following day all the ordained natives with the Europeans. Without attempting to record all the details of my tour, I may record certain matters which specially struck me as bearing upon the condition and prospects of the Mission:—

1. I noted with great thankfulness the extremely good work done, and the influence exercised by the native pastors. Having on my last visit ordained three priests and seven deacons, I was anxious to know what the result had been, and in every case it appeared that the men were respected by their people and had raised the general tone. In one or two instances I was myself much struck by evidence of improvements effected by them. It was also a comfort to be able to restore one who when I was last here was placed under discipline.

2. The new churches and the improved arrangements and fittings in the other churches seemed to have produced a much more reverent and intelligent appreciation of public worship. The behaviour of the communicants and candidates for confirmation bore witness to this improved state of things. In connection with this I may mention the cemeteries, which are now all well cared for; and I was especially pleased to find that my remarks upon the sad state of that at Maranghada had resulted in its being made one of the best kept in the district. The church also at this station has been greatly

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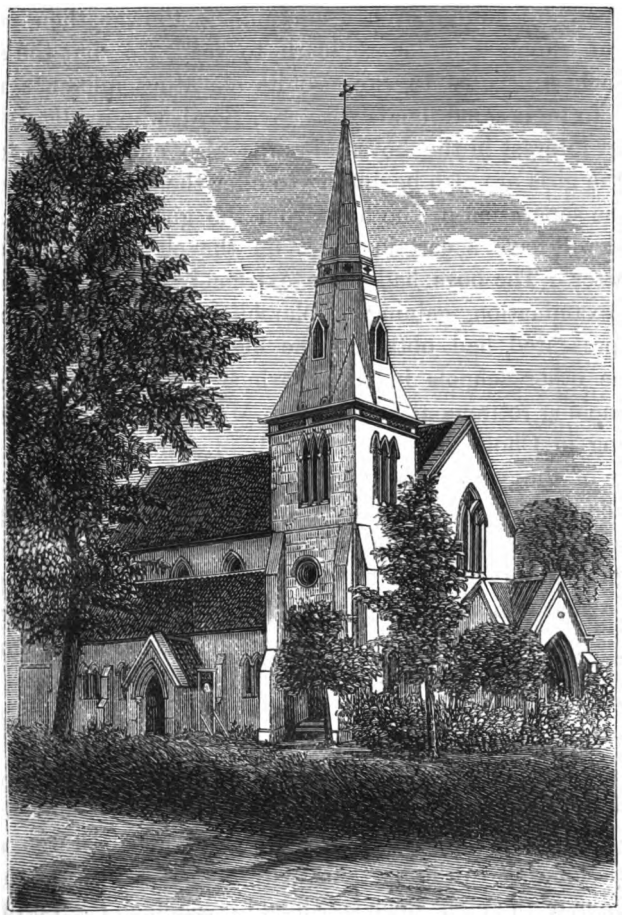
improved by the formation of a raised sanctuary and two side vestries.

3. It seemed to me that the influence of the Christian body was making itself felt in a very hopeful way; in some districts



RANCHI CHURCH.

a steady accession of converts had been made, and these converts were apparently drawn to embrace Christianity from more genuine and intelligent motives. Moreover it appeared that in many places the heathen were adopting Christian ideas

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and practices, though unable to make up their minds to embrace Christianity.

As regards the educational branch of the work it does not make much progress in the district, though there were interesting cases of adults even from among the heathen coming to night-schools in order to learn to read, &c., but the school at Ranchi continues to exercise its elevating influence, and it seems to be in good hands with Mr. Boyd, who evidently takes a great interest in the boys. It was also encouraging to hear that the girls are also beginning to offer themselves as teachers, and the separation of the boys from the girls which is contemplated will have a certain effect on the character and tone of the latter. The boys had done extremely well in the middle-class examination, gaining scholarships, &c., and one of the boys presented had obtained the highest marks over boys of all the other schools in the province. I must mention the approaching retirement of Mr. and Mrs. Batsch. He has been working in Chota Nagpore since 1844, Mrs. Batsch has had charge of the girls' boarding establishment. It must indeed be a comfort to them to look back and survey the path of progress along which the people of this district have been brought, and to feel that they have been permitted to have so large a share in producing these fruits. Our best wishes and earnest prayers for their peace and happiness must go with them to their native land.

At the conference some interesting subjects were discussed, and very sensible papers were read by the native pastors The discussion on one subject gave me an opportunity of expressing my hope that ere long some one or two would be moved to go forth into Assam and Cachar to minister to their brethren, and to be Missionaries to the heathen in those parts. It was decided that four of the eight deacons should come in on the 1st of June for instruction with a view to their preparation for priests' orders.

I can only conclude this record with an expression of the satisfaction my tour has afforded me, a sense of thankfulness for the evidences of the work of the Holy Spirit in all that I have seen, and my prayer that God will remember for good all who are labouring so devotedly under His guidance.

The number confirmed in the district was 1,137.

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ZULULAND.

A LETTER FROM THE BISHOP, DATED JUNE 12TH, 1884.—THE DISTURBANCES AND DANGERS IN ZULULAND.

WE have a sad report to make of Zululand. Kwamagwaza and St. Paul's are deserted; the former is almost certainly pillaged, and perhaps burnt, the latter had only been threatened when I heard last. But in face of the attacks upon the Norwegian Station of Inhlazatze and Imvule, it was high time for Mr. Samuelson to cross into the Reserve. Our people at Kwamagwaza heard that the force which had harried the Norwegians was coming on to them, so they hastened away with wives, children, and cattle, and the little they could carry—not by the waggon road, but by a short cut across the river Umhlatuze, which is the boundary of the Reserve. At first Mr. Robertson stayed behind. He had always said he would never run away again; the Zulus might kill him at Kwamagwaza, if they liked. But when what was most valuable had been placed in comparative safety across the river, a force of nearly fifty of the Kwamagwaza men went back armed with assegais and a few guns, and insisted on Mr. Robertson's coming away with them. They got out at the same time their waggons and a very few goods. Crops and houses had of course to be left as a prey to the Usutu. When our people came away, those who were still in the neighbouring kraals would not stay. The men for the most part had, to save their lives, obeyed the call of Umuyamana to join his impi (army); so the ruined multitude which went out with our Israel consisted for the most part of women and children without food. The whole party numbered about 2,000.

I had started before I heard this news to go down to the Lower Tugela, being unable to obtain any news of that side of the country, and feeling sure that danger or trouble was close at hand. I had to travel through Natal, it not being safe to go through Zululand by the usual road. We ourselves had

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been forced to leave Isandhlwana, and when I started Mrs. McKenzie, with Rev. and Mrs. Thompson, were encamped with waggon and small tents at St. Augustine's—close to Mr. Johnson's house. For four days we had been in Natal, but the anticipated attack not having been made, and all being apparently quiet, we crossed again for Sunday services at St. Augustine's, and stayed on there, because it is near the border of Natal, and more surrounded by Basutos, who would give warning. At Isandhlwana we were much more exposed.

I heard on the road that Robertson and many of the Kwamagwaza people had been killed. I am too much accustomed now to the lies of newspapers to allow myself to believe the whole of such a story, but I supposed that something serious had happened. I reached St. Andrew's on Sunday morning, and in the afternoon rode on about four miles further to the Inuyoni River, where I found R—— and the people encamped in the veld. R—— had a tent; the people were beginning to make small shelter places of grass and boughs, and the question of food was already pressing very sharply. They were much helped by Mr. John Dunn, who gave them the mealie pits of some people who had run away, or had been driven away to join the Usutu party. I communicated with Mr. Osborn by means of the military heliograph, and he undertook the immediate relief of such as had no relations to whom they could go in the Reserve, and had no cattle with which to buy mealies. After two days I called a meeting of the principal men, and put to them two questions—(1) whether they preferred to hold on as they were, in the hope of being able some day to return to Kwamagwaza, or whether they preferred to remain in the Reserve? (2) in the latter case what good place did they know? They were unanimous in wishing to remain in the Reserve, and named the Indulindi hill, about eight miles off. They would have more security, the land is better than at Kwamagwaza, and they would be nearer a market for their produce. I rode up to Eshowe and Entumeni, and saw Mr. Osborn, who gave leave to occupy that place temporarily. He would have to refer the application for permanent occupation to Sir H. Bulwer. If leave be given, as I think it will surely be, Mrs.

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Robertson will settle there with them, and the old Kwamagwaza is at an end. It is more likely that St. Paul's will not be seriously injured, and that Mr. Samuelson will be able to return. At present he remains at St. Andrew's, usefully employed in ministering with good Zulu tongue to people who for more than three years have been the victims of our poor attempts to speak to them, and in helping Mr. Carmichael, who has worked hard at the language, but has worked too much alone.

I do not consider even Kwamagwaza given up. As soon as it is safe to do so, I shall go there and assume possession, and we hope that when peace is restored some of our Christian people will wish to return, and that there will yet be a harvest to reap in the surrounding country, which has heard for so many years the message of the Gospel.

I ought to be myself now in Swaziland, and can only be thankful that the great crisis occurred before I started. I hope to go there when the grass begins to spring in September.

I cannot write more now, but once more I must press our claim upon the Church for sympathy and prayer, though material aid be impossible—for surely few Missions have been so repeatedly harassed, and at last brought so near to ruin by the mistakes and vacillations of the British Government.

THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE OF CAPETOWN.

(*Concluded from p.* 195.)

IN July, 1855, a small building which had been erected, some thirty-three feet by twenty, was opened for divine worship, but not consecrated, as it was intended to serve rather as a school than as a church. On that day eighty persons were present;

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but though a priest came from an adjoining parish for the occasion, only three of the laity communicated. Two years later the whole number of communicants was only twenty-one; and the ordinary congregation was rarely over fifty. But in 1861 the congregation had so far increased as to necessitate enlarging the building, to the length of which some twenty feet were added, forming thus a long, narrow room; and certainly it could lay no claim to architectural beauty. However, though no longer used as a school, it had to do duty as our church for some years after my arrival in Mossel Bay. But one inevitable result of this rapid increase was that from the very commencement of my work there, there was laid on me the arduous duty—none know how arduous till they have been engaged in it—of endeavouring to secure the erection of a church. Of course I mean where the money has to be raised, as well as the work to be accomplished. Where you have rich benefactors, willing to give largely, the work is comparatively easy. But there were no such to be found in Mossel Bay.

Even when I first went there the building had become inconveniently small, besides being miserably inconsistent with its high purpose. And as our congregation increased the inconvenience and incompatibleness became more and more apparent. Still we were compelled to go on patiently enduring, trying as it was in our warm climate to be crowded into so small a building, and with so very little of external aid to reverence and devotion. For times had been bad; and Churchmen in Mossel Bay have, from the beginning, had to maintain the ministrations of Christ's Church for themselves almost unaided. True it is that at the commencement a grant of £100 a year was received from the S.P.G. And without that valuable aid the work could not have been started and successfully maintained. But with the increase of the work there came no increase of external aid. And from my first going there the grant of the S.P.G., somewhat reduced in amount, was, with the willing consent of the English congregation, withdrawn from me as *their* minister, and wholly applied to aid the large and increasing Mission work under my charge. Thus for some years our little English congregation, wholly depending on trade,

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and just recovering from a long time of very great depression, could do no more than meet the necessary ordinary expenses of maintaining their Church, its minister, and services. But heartily and even liberally they exerted themselves to do that efficiently. And when more prosperous times came with growing wealth, there arose a growing desire to have a more fitting, as well as a more commodious, House of God—a Church, and not a mere bare building for the Church's services.

But steady as has been the growth both in numbers and in earnestness of the English members of our Church in Mossel Bay, that of its Mission work has been still more marked. In the town itself, soon after the first commencement of our work, a small congregation of coloured people was gathered together. For these separate services had to be provided, partly because they understood the Dutch language only, partly because they required more simple teaching than the better informed English did. Then a Mission school had to be provided for the children; and this involved the services of a master, who also acted as catechist, still better as deacon, which was but rarely and for a short time, so great is the demand for such men for our colonial work. Our coloured congregation in the town has always kept pretty equal pace in size and growth with our English one, and does so still. And from time to time efforts were made, with more or less good result, to extend our work into the surrounding country; though it is only in the last few years that the fruits of those efforts have manifested themselves.

One of my first attempts, when I had settled down at Mossel Bay, was to renew my acquaintance with my old flock at Vogel Vlei. When I left Riversdale it was decided that the charge of that station should be transferred to the parish of Mossel Bay, in which it is actually situated, being on that side of the Gouritz River, the appointed boundary of the two parishes; and also because it can be more easily reached from there by an easy drive of three hours, instead of a heavy, tiring ride of ten. And there was this further reason, that in Riversdale itself new centres of Mission work were springing up, which have since been largely developed. My predecessor at Mossel Bay had done what he could, but failing health had greatly hindered

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him. However, soon after my arrival we were able to establish regular monthly Sunday services there, which have ever since been continued. And the present success of our work there is a strong confirmation of the truth that the good seed sown will, if slowly, still surely, in God's own good time, bring forth abundant fruits. When I left Riversdale at the beginning of 1866, I had only ventured to baptise there two or three adults. Now there is an average congregation, at our monthly services, of a hundred persons, of whom most are baptised, and over thirty are communicants. And this in a district where only a monthly visit can be afforded, and where the people, widely scattered, have mostly to come two or three miles, and some of them much further.

And yet there has been no lack of hindrances. One great difficulty has always been that of obtaining places in which to hold service, owing to the dislike and distrust of our Mission work which the Dutch Boers not unnaturally feel. It is a pleasing exception to this state of things, that it is through the kindly aid of one of them that we have obtained a building—a small and very humble one, but still to us very valuable, for our work at Vogel Vlei.

But of late another centre has been established in my small parish of only 200 square miles, the origin of which is a marked instance how God works His own work ever as He wills, sometimes using man's agency largely, sometimes as largely dispensing with it. Some five years ago a man, his wife, and two adult daughters, together with the aged father and mother of the wife—all of them coloured, but the father having a considerable admixture of white blood, came together from a remote spot some ten miles away, and offered themselves as candidates for baptism. They were all, in intelligence, above the common run. I found that the daughters had learned to read, could repeat their Catechism, and had gained some considerable knowledge of the truths it teaches, partly from some of their relations who had once lived in the town, and there received Christian instruction in our Mission school, and partly from the daughters of a neighbouring Dutch Boer of that better stamp, which, I have said, is often to be found. The daughters,

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having gained this instruction for themselves, became the teachers of their parents and grandparents. And so well had this been done, that I found I might safely, with but a brief preparation and instruction of my own, receive them in Holy Baptism into Christ's Holy Church. Soon after they were confirmed, and since then they continue to frequent Holy Communion—the wife, though in delicate health, sometimes walking that long distance of ten miles to enjoy the blessed privilege. Her aged father and mother have lately gone, both of them, we trust, to enjoy the yet more blessed rest of Paradise.

That man and his family have mainly helped us on to establish another out-station, near where they dwell, which we now visit regularly on one Sunday in each month. A farmer there kindly allows us to use his waggon-house for our services, and into this small space as many as 120 are sometimes crowded—almost all adults. Its one large door does admit air, but there being no window, on a warm day the temperature is uncomfortably high. Yet nowhere would a more earnestly attentive congregation be found than we have often there. And rough and poor though the place is, I have seldom seen a more pleasing scene than was presented when our Bishop, on his last visitation, went to hold a Confirmation there. The place had been clean white-washed; and the walls hung with wreaths of green leaves, and the pure white arums, which grow wild in profusion by the banks of an adjacent stream. The whole congregation, neatly and cleanly dressed, were yet more marked for their devout, earnest behaviour. And one felt that in that poor, rude waggon-house, as surely as in the most rich and stately of cathedral piles, the Holy Ghost could and would strengthen and sanctify those whom, however dark their skins, the Saviour had cleansed and redeemed with His most precious blood.

What I have said proves sufficiently, I think, that mine was no very easy life, and that I found enough to do, even in that little parish of Mossel Bay. In fact the work has long been too great for one priest, aided only by one catechist, successfully to accomplish. Let me give a brief summary of one Sunday's work. At 7 A.M. a celebration in Dutch, with some thirty communicants or more. Then at 10.30 the usual English service in

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the church, St. Peter's; at 2.30 a children's service, or the Sunday school to superintend; at 4 P.M. a shortened service in Dutch, with baptisms—possibly after that a burial; and, finally, evening service at St. Peter's. I do not say that the whole of this was gone through every Sunday; but it *was* pretty frequently, and the larger part always, and that quite unaided. The catechist had his work to do at the Mission chapel while I was at St. Peter's, and in the special offices he could not aid me. Of course we had our weekday services as well, and he his school, besides the usual routine of parish work. This, and the requirements of our out-stations needing one of us to be absent on two Sundays in each month, compelled an increase of our staff. And for some four years we have had priest, deacon, and catechist, who find abundant work in church, Mission chapel, schools and out-stations; but for whom it is not very easy to secure the necessary support—even that very small sufficiency for their needs, which is all that they expect to obtain. For now, as I have said, all our work has to be carried on almost unaided from without. However, our people are well learning the lesson how to support themselves; and God does plainly bless their efforts. One proof of the growth of the Church in Mossel Bay is in the fact that for the year 1874 the return of baptised members was only 780; for the year 1882, eight years after, it was 1,570. And surely this also proves the great value of such aid as that which the S.P.G. is enabled to afford, and the great blessings which God continually bestows upon it. Without that aid the work, both at Riversdale and Mossel Bay, could not have been commenced when it was; and none can say whether then it ever would have been. Others might have stepped in and done our work, or it might still have been left undone. Either way, there would have been no blessing for us. And let me not be supposed to intend to represent the work done, and still doing, in those places as at all exceptional. Far from it; what is being done there is only given as a specimen of what is being done, with more or less evident success, everywhere, in all parts of the wide world. Only there needs, everywhere, a large increase both of men and means, instead of the curtailment which, too often, want of sufficient means

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involves. Ill as our Mission work at Mossel Bay can as yet afford the rapid withdrawal of its small aid, which this Society is compelled to enforce, there are very many places that can far less afford it; while there is, everywhere, the vast Mission field urgently requiring very many labourers to be sent forth into it. May the Lord of the harvest raise up many labourers willing to go forth, and arouse His Church to abundant zeal and liberality in providing the means to send them.

Notes of the Month.

ON Saint John the Baptist's Day (June 24th) the first Bishops of two new sees were consecrated at Lambeth Parish Church.

The Rev. the Hon. Canon Adelbert Anson was consecrated Bishop of Assiniboia, and the Rev. James Hannington, Bishop of Mombasa, or East Equatorial Africa.

The consecrating prelates were the Archbishop of Canterbury, and the Bishops of London, St. Alban's, Rochester, Lichfield, Dover, Saskatchewan, Riverina, and Ohio.

THE Sermon was preached by the Right Rev. the Lord Bishop of Saskatchewan from the words, "The seed is the Word of God."

Speaking of the diocese of Assiniboia, he said:—

"No one who knows our Canadian North-West can doubt the certain splendour of Assiniboia's future. Through the whole length of its territory, from east to west, the Canada Pacific Railway runs—that great monument of Anglo-Saxon energy and enterprise—that giant railway that within the next two years will connect in one unbroken line, through British territory, the Atlantic with the Pacific Ocean, and thus become the highway for the trade of China and Japan. The fertility of its soil, the salubrity of its climate, added to the great advantage afforded by the railway, ensures for Assiniboia its rapidly becoming the home of a great population. It is, therefore, a matter of heartfelt rejoicing to see a Bishop sent forth to care for the children of the Church within its bounds. We owe this boon chiefly to the liberality of the Society for the Propagation of the Gospel. This but adds another instance to the many already on record of

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the energetic and successful efforts made by that venerable Society to promote the spread of the Church in our Colonial Empire."

FROM the Bishop of Honolulu we have some interesting notes of progress, and the development of self-support in his island diocese:—

"To show you that the Church here is aiming to become self-supporting, I may point to the existence of two Missions now being carried on without any external aid, that on the Island of Kausi by the Rev. R. Wainwright, and that in the district of Kohala, on the Island of Hawaii, by the Rev. H. E. F. Whalley. Not only do the people of this district support their clergyman, but during the last year they raised £400 with the assistance of a grant of £50 from the Society for Promoting Christian Knowledge, for the erection of a wooden church, which is now ready to be consecrated.

"I should mention that in this same district of Kohala, there is a Chinese congregation ministered to by the Rev. Mr. Whalley, with the assistance of a Chinese lay reader, who knows a little English. At my visit to Kohala in May last, I found twenty-five communicants in this congregation, most of whom had been confirmed either in Demerara or in Hongkong.

"The large numbers in which the Chinese have come, and continue to come, to these islands makes it highly important that there should be amongst us a priest conversant with the Chinese language to superintend Missions to these people.

"On the 4th Sunday in Advent, the Revs. H. E. F. Whalley and W. A. Swan, both of St. Augustine's College, Canterbury, were admitted to the priesthood."

REFERRING to the Society's annual grants, the Bishop of Perth, Western Australia, writes:—

"I have to express my great thankfulness to the Society for the help that they have given me during the past five or six years towards supplying the wants of the more distant and newly-settled districts of this large diocese. It has been mainly owing to the aid afforded me by their grant that I have been enabled to station a clergyman in the Roebourne and Williams River district: the former of which (as you are aware) stretches some 500 miles along our north-west coast, its central point being nearly 1,000 miles distant by sea from Perth, and 700 miles away from the nearest of our settled parishes; whilst the latter is a district (about 100 miles long by 40 wide) to the south-east of Perth, which had previously been without any regular religious ministrations. Each of these have now their resident pastor, with a small church built at the central town site, and services provided as far as possible throughout for the scattered groups of settlers; in the Williams a parsonage has also been built on a site given by the Government, and two other school-churches are in course of erection; and

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steps are being now taken at Roebourne towards the erection of a parsonage there also. The Gascoigne is another large outlying district, lying along Sharks Bay, about half-way between this and Roebourne, in which, as I have already informed the Society, I am desirous of placing as soon as possible a Missionary clergyman, towards whose stipend I have already proposed to devote one-third of the Society's annual grant."

His lordship sends the welcome announcement that an additional sum of £600 has been collected during the past year for the Endowment and Sustentation Fund of the diocese, on account of which he claims from the Society a further sum of £200 from the conditional Grant made for this purpose.

NATIVES of India in large numbers are employed in Mauritius, and no small share of what is really the evangelisation of India may be said to be carried on in the island diocese. For instance, the Rev. R. J. French, in describing a very impressive Indian service which was held on Whitsun Day last in St. James's Cathedral, Port Louis, states that:—

"Out of forty-one candidates prepared for Confirmation by the two native deacons, thirty-nine presented themselves to receive the rite at the hands of the Bishop of the diocese, viz., twenty-seven Telugoos and twelve Tamils. The Venerable Archdeacon Matthews kindly assisted at the service, and Mrs. Matthews played the organ, and thus accompanied the Indians in their native hymns, written and sung to English metres. Most of the candidates were converts from heathenism gathered in during the past two years. There was an attendance of over 150 Indians, and could the service have been held earlier many more would have been able to come."

A STRANGE superstition is described in a recent letter from the Rev. H. F. Lord, of Ahmednagar:—

"Not very long ago I came across an instance of rude superstition in a village where the people on a certain day in each week—Tuesday—worship a living man. At about 5 o'clock on every Tuesday evening the departed spirit of a relative—an uncle, I think—is said to come and take possession of him, and incense and all other such things are offered to him as a god. People come from considerable distances to worship him, and to ask him for cure of various sicknesses, &c., and he tells them all something, but of course the people have to pay heavily. This, the fact that he demands large sums, and that this spirit has his day and hour of coming fixed, shows clearly the man's trick for getting money. Yet the poor ignorant people believe in him most implicitly. I went to the house one night, when I saw him in

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a small room on his hands and knees, with rough, shaggy hair on his head, and swaying backwards and forwards like a performing bear. On looking up and seeing us, he cried out in almost the same words of the 'young damsel' who cried after St. Paul, 'These men are the servants of God; don't come here, because I am an evil spirit.' He also told the people about him to go and listen to us, for we should tell them good things. We were just going to have evening service, and the real reason of going to the house was to call the Christians thence to service."

THE diocese of British Guiana has just lost two of its clergy. The veteran "patriarch of the diocese," the Rev. William Austin, Rural Dean of Essequibo, and Rector of St. John's for fifty-eight and a half years, has died in his 86th year; and the Rev. W. Drew, a most active young man of colour, Curate of St. Michael's.

THE Bishop of Guiana, in a letter dated May 31st, gives some account of the interesting work among the Chinese in his diocese:—

"I was startled the other day by receiving a very neat coloured drawing by the clever Church catechist of a little chapel about to be built by his countrymen. Copies were sent to others besides myself and to Chinese in other parts of the colony, and two of the principal people were about to go forth to solicit contributions from their countrymen, as in the early days of the Church. It is singular how these people cling to primitive ways, either by letter or by personal visit calling attention to their wants or wishes, and their general earnestness is certainly very encouraging.

"From having myself received, like Archdeacon Jones many years ago, the first people who came to us from China, amongst whom there were a few Christians, who were commended to the care of the Bishop by a German Missionary, I think that I am regarded with something like parental affection by very many of the men and women."

The Bishop is looking forward to being occupied all through the year by visiting the distant Indian Missions. His lordship expresses himself as very grateful for the grant voted by the Society for next year.

IT is reported that the Society's Mission station at Thaba 'Nchu, in the diocese of Bloemfontein, where Canon Crisp and the Rev. W. Lloyd are the Missionaries, has been destroyed by Samuel Moroko.

The announcement is made by telegraph, and still awaits confirmation.

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REPORTS RECEIVED.

Reports have been received from the Rev. J. R. Hill of the Diocese of *Calcutta;* R. Balavendrum and W. H. Gomes of *Singapore;* T. Taylor of *Maritzburg;* H. Adams, C. Clulee, F. Dowling, J. P. Richardson, H. Sadler and C. P. Wood of *Pretoria;* E. W. Stenson of *Bloemfontein;* S. M. Samuelson of *Zululand;* A. Alphonse and R. J. French of *Mauritius,* and W. Newton of *Saskatchewan.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, July 18th, at 2 P.M., the Rev. Canon Gregory in the Chair. There were also present the Bishop of Colchester and the Bishop of Maritzburg, *Vice-Presidents;* Rev. B. Belcher, Archdeacon Burney, C. C. Ferard, Esq., J. Floyer, Esq., M.P., Rev. Dr. Forrest, W. Layton Lowndes, Esq., Hon. and Rev. J. W. Leigh, Lieut.-General Lowry, C.B., Lieut.-General Nicolls, Lieut.-General Tremenheere, C.B., W. Trotter, Esq., Rev. J. H. Worsley, *Members of the Standing Committee;* and the Rev. A. C. Abdy, Rev. S. Arnott, Rev. J. S. Blunt, Rev. J. A. Boodle, J. Boodle, Esq., C. G. Burke, Esq., Rev. G. T. Cull-Bennett, Rev. T. Darling, T. Dunn, Esq., Rev. J. J. Elkington, Rev. W. C. Furneaux, W. Grey, Esq., Rev. N. S. Hassard, Rev. W. H. Heaton, Rev. T. W. Herbert, Rev. J. W. Horne, Herbert Laurence, Esq., Rev. G. C. Reynell, Rev. Canon Sidebotham, Rev. J. H. Thompson, Rev. H. H. Westmore, and Rev. C. Wyatt-Smith, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to June 30th :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

January—June, 1884.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	15,153	6,012	1,621	22,786	47,096
SPECIAL FUNDS	6,995	—	2,368	9,363	13,228
TOTALS . .	22,148	6,012	3,989	32,149	60,324

B.—*Comparative Amount of Receipts for the General Fund at the end of June in five consecutive years.*

	1880.	1881.	1882.	1883.	1884.
Subscriptions, Donations, and Collections	£14,956	£15,471	£17,137	£15,248	£15,153
Legacies	5,200	3,012	3,555	3,479	6,012
Dividends, Rents, &c.	1,858	1,738	1,946	1,776	1,621
TOTALS	22,014	20,221	22,638	20,503	22,786

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3. Authority was given to affix the Corporate Seal for the purpose of the sale of part of the securities of the Roorkee Famine Orphanage Trust Fund, and for the purpose of accepting a parcel of ground adjoining the churchyard at Mentone.

4. On the recommendation of the Board of Examiners and the Standing Committee the Rev. Hugh Aldersey Tudor, B.A., Keble College, Oxford, the Rev. James Walter Gregory, B.A., Pembroke College, Cambridge, and the Rev. Frederick William Pelly, M.A., of Lincoln College, Oxford, were accepted for Missionary work, and Mr. Sidney Gurney, Mr. Shafto Lewis Agassiz, and Mr. Paul Kemp Lyon were accepted for work as Lay Readers in the diocese of Assiniboia; Mr. Francis Biddulph Clive was accepted for lay work in the diocese of North Queensland, the Rev. Arthur Markham, M.A., Magdalen College, Cambridge, for the Missionary Chaplaincy at Perak in the diocese of Singapore, and Mr. Ernest Browne, Student of St. Augustine's College, Canterbury, for work in the diocese of Bombay.

5. On the recommendation of the Bishop of Jamaica and the Standing Committee, Mr. H. L. Kilburn was appointed Jamaica Exhibitioner at Codrington College, Barbados.

6. On the recommendation of the Standing Committee a title for holy orders in the diocese of Madras was granted to Devasagayam Suppan Bakkyanadan.

7. The Lord Bishop of Maritzburg and the Rev. R. Lindsay from Montreal addressed the members.

8. All the candidates proposed at the Meeting in May were elected into the Corporation. The following were proposed for election at the Meeting in November:—

Rev. A. G. Dann, Vermont, Clarina, County Limerick; Rev. Denis Hanan, The Rectory, Tipperary; Rev. J. G. Jacob, Ardcolm, Castlebridge, County Wexford; Rev. J. S. Cooper, Killaune, Enniscorthy, County Wexford; Rev. Canon R. S. C. Blacker, Woodbrook, Enniscorthy; Rev. Canon J. C. Murdock, St. Mary's, Enniscorthy; George Le Hunte, Esq., J.P., Astramont Castle, Wexford; Rev. Samuel Harris, Holy Trinity, Rathmines, Dublin; Ven. Henry Daly, Deanery, Gort, County Galway; Rev. Augustine Fitzgerald, Portadown, County Armagh; Rev. C. K. Irwin, D.D., Derrynoose, Armagh; Rev. A. Lockett Ford, Camlough, Newry; Rev. E. Bates, Wilmslow, Manchester; Rev. W. G. Armistead, Goostrey, Holmes Chapel, Cheshire; Rev. G. D. Davenport, Marthall, Knutsford; Rev. T. W. Sharpe, Beddington, Croydon; Rev. H. W. Brock, Otterbourne, Winchester; Rev. W. Gregory Terry, St. Anne's-on-the-Sea, Heyhouses, Preston; Rev. R. H. Meade, Rincurran, Kinsale, County Cork; Rev. H. P. King, 7, Albemarle Street, W.; Rev. Andrew Hannam, Diddington, Huntingdon; Rev. James Allen Bell, Hayling Island, Havant; Rev. W. W. Perrin, St. Luke's, Southampton; Rev. H. C. Hawtrey, Nutshalling, Southampton; Rev. A. F. Forbes, St. James's, Southampton; Rev. H. H. Pereira, St. Lawrence, Southampton; Henry Cecil Woodward, Esq., Northway House, Seaforth, Liverpool; Rev. G. P. White, Templemore, County Tipperary; Rev. J. H. C. Whitestone, Killincoole, Castle Bellingham; Rev. F. G. Le Poer McClintock, Spencer Hill, Castle Bellingham; Rev. C. Faris, Cathedral, Armagh; Rev. L. Drapes, Newtownbarry, Ireland; and Rev. U. Z. Rule, Forton, Gosport.

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THE GRADUAL CONVERSION OF EUROPE. A Paper read at the Annual Meeting of the Society for the Propagation of the Gospel in Foreign Parts, April 28, 1875, by the Rev. G. F. MACLEAR, D.D., Warden of St. Augustine's College, Canterbury. Price 1d.

THE LANGUAGES OF INDIA, IN THEIR RELATION TO MISSIONARY WORK. A Speech delivered at the Annual Meeting of the Society for the Propagation of the Gospel in Foreign Parts, April 28, 1875, by the Right Rev. Bishop CALDWELL, D.D., LL.D., Missionary of the S.P.G. in Tinnevelly. Price 1d.

THE RELATION OF CHRISTIANITY TO HINDUISM. Being a Reprint of a Paper on Foreign Missions, especially in relation to the Oriental Systems of Religion; read at the Church Congress held at Brighton in 1874. By the Right Rev. Bishop CALDWELL, Missionary of the S.P.G., Tinnevelly, India. With an Appendix. Price 2d.

COMPANION TO THE ANNUAL REPORT OF S.P.G. An Alphabetical List of Bishoprics in Foreign Parts, whose origin is traced to the Church of England in the eighteenth and nineteenth centuries, with general information supplementing the Report of the Society for the Propagation of the Gospel. Fourth Edition, with Eight Maps. Price 1s.

GOD IS LOVE. A Sermon preached in St. Paul's Cathedral on the occasion of the 181st Anniversary of the Society, by the Right Rev. the Lord Bishop of Carlisle. Price 2d.

FORTY YEARS' EXPERIENCE in the working of an S.P.G. Association in a rural parish. By Archdeacon HUXTABLE. Price 1d.

OBJECTIONS TO MISSIONARY WORK IN INDIA CONSIDERED AND ANSWERED. A Speech delivered at a Meeting of the Society for the Propagation of the Gospel in Foreign Parts in the Masonic Hall, Lincoln, on November 7th, 1881, by Sir RICHARD TEMPLE, Bart., G.C.S.I., D.C.L. Price 2d.

THE PURPOSE AND PROMISE OF CHRIST THE STRENGTH AND HOPE OF THE MISSIONS OF HIS CHURCH. A Sermon preached in St. Paul's Cathedral on the occasion of the 180th Anniversary of the Society, by the Right Rev. the Lord Bishop of Chichester. Price 3d.

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The Mission Field

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" " " 22—Dec. 19.

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17 Salisbury.....Nov. 1—15.

Rev. W. BECK.

3 York and Ripon.....Nov 1—12.
" " " 22—Dec. 19

Rev. R. B. BHOSE.

29 Stow.....Nov. 1—10.
4 Stafford ..... " 15—Dec. 8.
18 Stoke .....Dec. 13—22.

Rev. G. BILLING.

25 Lincoln .....Nov. 1—7.
31 Gloucester..... " 15—20.
33 Nottingham..... " 22—Dec. 2.
21 Canterbury..... Dec. 6—16.

Rev. H. J. BODILY.

5 Bath. .. ..Nov. 3—12.

Rt. Rev. BISHOP CALDWELL.

25 Lincoln ....Nov. 2—3.

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21 Canterbury (T. Wells) .....Nov. 4.
7 Sudbury (Bury St. Edm.)... .. " 7.
20 Berks (Newbury)..... " 15.
31 Gloucester..... " 17.
13 Chichester (Hastings)..... " 20.
21 Canterbury (Norwood)..... " 27.
20 Berks (Reading) ... .Dec. 1.

Rev. W. H. COOPER.

33 Nottingham.....Nov. 1—14.
28 Coventry (Leamington)..... " 16.
42 Macclesfield ..... " 18—Dec. 8
32 Norfolk ....Dec. 13—19.

Rev. W. STEWART DARLING.

1 Oxford .....Nov. 1—17.
47 Carlisle..... " 22—26.
17 Salisbury..... " 29—Dec. 15.

Rev. J. DENTON.

27 Wells ....Nov. 15—24.

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51 Hereford..... .....Nov. 1—11.
30 Salop ..... " 15—25.
23 St. Alban's..... " 29—Dec. 15.

Rev. J. ELLIS.

26 Bristol .....Nov. 1—6.
32 Norfolk..... " 8—17.
18 Stoke..... " 22—27.
7 Peterborough (Northampton).. " 30.

Rev. E. J. FESSENDEN.

12 Essex .....Nov. 1—8.
28 Coventry..... " 15—Dec. 6.

Rev. W. FLOYD.

17 Salisbury.....Nov. 1—10.
5 Bath ..... " 15—22.
26 Bristol ..... " 22—Dec 4.
27 Wells.....Dec. 7—15.

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28 Coventry (Leamington) .....Nov. 16.
13 Chichester (Hastings) ..... " 23.

Rev. W. E. GLASCOTT.

29 Stow .....Nov. 1—8
23 St Alban's..... " 9, 10.
36 Bucks ..... " 15—Dec. 8.

Rev. J. GRIBBLE (*Niagara*).

37 Dorset .....Nov. 1—4.
17 Salisbury..... " 8—22.
11 Ludlow ..... " 22—Dec. 8.

Rev. J. B. GRIBBLE (*Goulburn*).

8 Wilts.....Nov. 1—10.
14 Truro ..... " 15—Dec. 1.

Rev. A. W. HADLEY.

12 Essex .....Nov. 1—7.
26 Bristol..... " 8—20.
25 Lincoln ..... " 22—Dec. 1.

Rev. F. H. HASTINGS.

46 Worcester .....Nov. 15—28.

Rev. E. B. HAWKSHAW.

14 Truro .....Nov.

Rev. S. COODE HORE.

13 Chichester.....Nov. 1—17.
8 Wilts.. ..... " 22—Dec. 8

GEN. LOWRY, C.B.

20 Berks (Newbury).....Nov. 15.
34 Colchester ..... " 26.

Rt. Rev. BISHOP MITCHINSON.

5 Bath.....Nov. 18.

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10 Chester .....Dec. 16—23.

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7 Ely and Peterborough " 15—Dec. 21.
10 Chester.....Dec. 2—16.

Rev. DR. POPE.

24 Suffolk .....Nov. 1—29.

Rev. G. PURDUE.

20 Berks.....Nov. 1—8.
27 Wells ..... " 8—29.
20 Berks (Reading) ..... " 30—Dec. 1.

Rev. C. H. RAIKES.

31 Gloucester .....Nov. 10—21.

Rev. H. ROWLEY.

34 Colchester.....Nov. 26.

Rev. R. D. SHEPHERD.

37 Dorset .....Nov 8—24.

Rev. H. STOKES.

32 Norfolk.....Nov. 1—5.

Rev. J. H. TAYLOR.

23 St. Alban's .....Nov. 1—10.
20 Berks (Newbury) ..... " 15.
1 Oxford ..... " 15—Dec. 1.
46 Worcester .....Dec. 13—16.

Rev. J. TAYLOR.

24 Suffolk.....Nov. 1—10.
5 Bath ..... " 15—21.
36 Bucks..... " 22—29.
27 Wells.....Dec. 13—22.

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20 Berks.....Nov. 1—8.
25 Lincoln ..... " 8—22.
29 Stow ..... " 23—Dec. 6.

Rev. L. TUTTIETT.

47 Carlisle.....Nov. 22—27.

Rev. H. J. WALE.

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27 Wells..... " 8—20.
16 Derby..... " 29—Dec. 16.

Rev. A. WRIGHT.

46 Worcester.. .....Nov. 10—22.

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

NOVEMBER 1, 1884.

THE SEABURY CENTENARY.

CENTENNIAL commemorations have become almost too common. Few, however, can vie in varied interest with that of Bishop Seabury's consecration. Not only was that event itself of the greatest significance and importance, but the ecclesiastical history of the century of which it was the starting-point has been remarkable beyond comparison.

Dr. Samuel Seabury was the son of one of the Society's Missionaries, who had been originally an Independent minister, but conformed to the Church, and was ordained, and appointed by the Society Missionary at New London in 1730, where he remained till his death in 1764.

His son, the future Bishop, was at first employed by the Society as a catechist. When he was old enough to be admitted to Holy Orders he came to England, and returned to America in 1756, on receiving ordination.

This necessity of seeking ordination in England was but one instance of the injury and hardship suffered by the Church in America through the want of a Bishop.

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For the very first Missionaries of the Society made strong and repeated representations on the necessity of sending out Bishops. Writing from New York in 1702 (the Society having been founded in 1701), the Rev. John Talbot says: "We have great need of a Bishop here, to visit all the churches, to ordain some, to confirm others, and to bless all."

Continuous appeals and memorials were addressed to the Crown, the Archbishop of Canterbury, the Bishop of London, and the Society, but without result. Among them the Rev. Dr. Chandler, writing as early as 1775, said that, "The exact number of those who have gone home for ordination from these northern colonies is fifty-two. Of these forty-two have returned safely, and ten have miscarried; the voyage, or sickness occasioned by it, having proved fatal to near a fifth part of them. The expense of their voyage cannot be reckoned at less, upon an average, than one hundred pounds sterling to each person."

Such inconveniences did not lessen, and the Church continued to suffer, until the difficulty was increased by the political troubles, culminating in the Independence of the States. This made the need of a Bishop more imperative still, for the Bishop of London could no longer exercise his jurisdiction over the American Church, nor could American candidates for Holy Orders take the oath of allegiance which was administered preparatory to ordination.

After unsuccessful attempts to obtain the consecration of a Bishop in England, the request was made to the Episcopal Church in Scotland.

Dr. Samuel Seabury, stationed for many years as the Society's Missionary in Long Island, had been elected in 1783 by the clergy of Connecticut to be their Bishop, and at length was consecrated at Aberdeen on November 14th, 1784, by Bishops Kilgour, Petrie, and Skinner.

In itself, therefore, the consecration of Bishop Seabury was a great fact. It was the obtaining of what had been earnestly desired and prayed for during the greater part of a century, it was the removing of a grave scandal, and the supplying of a necessary part of Church life.

But the significance of that consecration becomes remarkable

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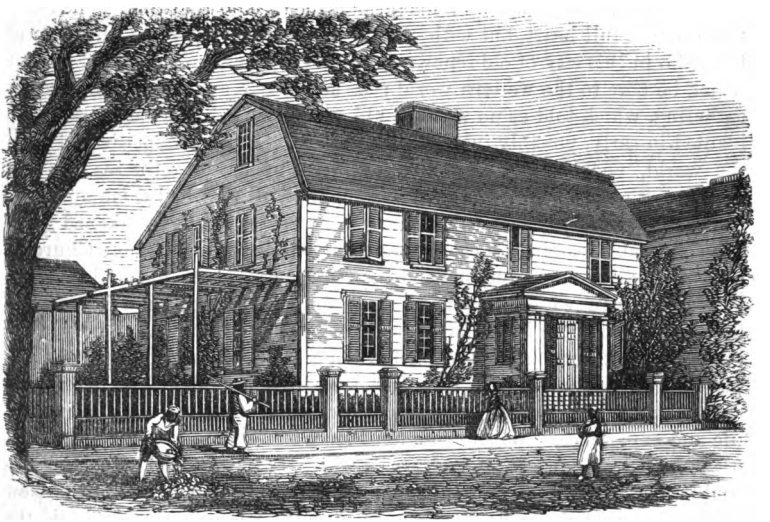
beyond measure when contemplated from the standpoint of its centennial commemoration. We see it as the first consecration of a Bishop in the Anglican Communion for any place outside the United Kingdom. Bishop Seabury's consecration in the "upper room" (which was the chief place of worship in the city of Aberdeen for the then down-trodden Episcopal Church of Scotland) was the beginning of the large Episcopate of the United States; and the see of Connecticut stands at the head of the hundred and thirty-nine sees that have been founded in



BISHOP SEABURY'S RECTORY.

America, in the colonies, and other parts in communion with the Church of England during but one hundred years.

Bishop Seabury lived at New London, in Connecticut, until his death in 1796. His house, the ancient rectory of St. James's Church, was built in 1745 on ground given by the Society, and in it he resided during his whole Episcopate.

The commemoration of his consecration and the recollection of the great advance made by the Church since it took place, should indeed call forth praise to the great Head of the Church, and should also give courage. If such great work has been done

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in the first century, starting from almost nothing, what enormous advance may there be for the second century to evolve, starting as it does upon the large vantage ground secured by its predecessor in all parts of the world.

At the Centenary Service in St. Andrew's Church, Aberdeen, on October 7th, the sermon was preached by the Bishop of Connecticut from Isaiah lx. 5.—"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

"Towards the conclusion of his sermon the Bishop said that, as he stood there with a full heart, but with trembling lips, the unworthy successor of him who in this city of old renown received a century ago the sacred deposit which he bore to the western world; as he looked upon that truly august gathering, which told as no words could tell how God had blessed the vine planted in early, possibly in Apostolic, days in 'Great Britain, divided from the world,' enabling her 'to stretch out her branches unto the sea and her boughs unto the river'; and as he thought of all that had come and gone in those hundred years, and the marvellous growth and the awakened inner life acting and reacting on each other of the mother and daughter Churches —for they all sprang from one and the same noble stock—he could find no better words in which to sum up memories and thoughts and forecastings than those which he had endeavoured somewhat to unfold. And yet one could not but remember how far beyond all possible anticipation of those brave hearts that made such a venture for Christ and His Church were the things their eyes looked upon, and which were a part of their every-day life and experience. When those ten Presbyters, whose priesthood had not been gained without trials and perils which only the deepest convictions could have nerved them to bear, met in that secluded, unknown New England town, on the Festival of the Annunciation in 1783, and laid the burden of seeking for the Episcopate on Seabury, what could they have seen about them but the disorganised elements of an apparently decaying life? When, on the 14th of November, 1784, in that upper room of this good city, those venerable prelates whose names were to-day household words through all the length and breadth of what has been called the Greater Britain of the western world, handed on the high commission, what could their eyes have looked upon but scattered flocks under their few shepherds who must meet, if they met at all, in uncertainty and peril to worship God as their fathers had worshipped before them. Still, if they saw little around them to encourage and support, theirs, one might well believe, was the eye of faith that was strengthened to pierce the future. The venture was so entirely one of faith, that it was not too much to say of those who made it that they took their places in that long line of faithful ones mentioned with such distinguished honour in the Epistle to the

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Hebrews, who, though they only saw 'the promises afar off, still were persuaded of them, and embraced them,' and, therefore, 'obtained a good report.' One beheld—and it was a sight to stir the heart with 'thoughts too deep for words'—a suffering and a witnessing Church in the depths of her long and wasting depression, reaching out the hand of love to a Church suffering and witnessing also, and trembling, to human seeming, on the verge of utter extinction. If one looked at its immediate results, it assuredly gave an impulse to that action of the State in England in consequence of which, within five years, three Bishops of the English line were given to as many dioceses in the United States. It was the means, also, of joining in the American Episcopate the Scotch and the English lines of succession in a union that would endure while the world should last. Then, again, this deed of Christian charity did no doubt bring out from its obscurity into the light of day the witnessing remnant of the ancient Church of Scotland, and was perhaps the first step towards the removal of those civil disabilities which had pressed her into the dust. They who had lived together under the shadows and in the sharing of life's tragedies, and won, knew full well that there was no bond of union half so strong as the bond of common suffering; knew full well that they whose hearts had touched each other only in the hours of joy and gladness could never be so bound together as those who had wept beside beds of death, or clasped each other's hands over open graves. Why should it not be with bodies of men as with individuals? above all, why should it not be so with sister Churches? God grant that the bond might keep its strength; God grant that till the Lord should come to give His universal Church its final triumph, these Churches so marvellously united 'may stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by adversaries.' The Bishop then referred to the venerable Society for the Propagation of the Gospel in Foreign Parts, a Society to which, he said, American Churchmen must always look with undying gratitude, for to its noble labours they largely owed all that they were when Seabury was sent upon his mission of faith, and much of what they enjoyed to-day. It was no fault of that Society that there was not in America an Episcopate before the war of the Revolution. Had the goodly counsels and the strong appeals of the Bishops, clergy, and faithful laity who shared in its plans and operations been listened to, American Churchmen would have no need to seek the Apostolic office outside the limits of their own country. This was not the time nor was this the place to consider, in detail, the reasons—if reasons in any proper sense of the word there were—why the Episcopate, so strongly desired, had not been given. But it was worthy of notice that where the labours of the Society had been most abundant, and its Missionaries most numerous, there the need of the Episcopate was most deeply felt, and the call for it was loudest. Indeed the only two colonies from which any opposition to sending Bishops to America before the Revolution came were Maryland and Virginia, and to those colonies, because in them the maintenance of the clergy was otherwise provided for, the Society sent few if any Missionaries. No part of all the western world received more of

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the Society's fostering aid than the New England colonies, and to none of them was more help extended than to the colony of Connecticut. From the day when the foundations of the Church were laid in that colony on to the outbreak of the Revolution, the benefactions that came from England were abundant and unceasing. With possibly a single exception, all the clergy in the colony were Missionaries of the Society. They were also sons of the soil, who, because of convictions too strong to be resisted, went back to the Church from which their fathers had gone out, and in doing so incurred odium and reproach, scorn and contempt, the loss of much that gave earthly comfort and rejoicing, and sometimes the sundering of ties that seemed to be a great part of life itself. They were taught, too, by the bitter experience of half a century the difficulties and dangers attendant on a voyage to England to obtain Holy Orders; difficulties and dangers then so great that one in every five of all sent out for ordination perished by sickness or by shipwreck, and saw his native land no more. Theirs might be inglorious confessorships, unknown to or forgotten by men, but confessorships they were, and they could not doubt that they found their place in the book of God's remembrance. It could cause no wonder that men thus learned and tried should, when the severance of the mother country and its colonies was complete, have turned their first thoughts to the means of perpetuating that stewardship 'of the mysteries of God' which they had so hardly won; that they should have that to be the first step, and refuse to take another till they had taken that. For indeed, if the Church is to be rightly perpetuated under the conditions of a normal growth, it could only be perpetuated according to the original and organic law of its existence. Then, on the other hand, the Apostolic ministry, without the most wisely guarded guarantees that there should be a steadfast continuance in the 'doctrine of the apostles and in the breaking of bread and the prayers' was a gift of more than doubtful value. Men seemed to think to-day that they could leave out what parts they pleased from the original and divine organism of the Church, and still work the rest at will. The attempt was just as futile as it would be to undertake to deal in like fashion with one of those huge machines that worked all about us with such life-like power, and attempt to make it do its work when some portion of its complex mechanism had been removed. They could not be too thankful for the merciful guiding that kept their fathers a hundred years ago from so fatal a mistake as that. For in Scotland as well as in England guarantees were demanded and given, so far as it was possible to give them, before the succession was communicated. The preacher, turning to the venerable document known as the Concordate, one copy of which is preserved in the Episcopal archives in Scotland, and its duplicate in America, made several quotations from it, and pointed out that the American Book of Common Prayer showed how the pledge which the Concordate contained was fulfilled, not for one diocese, but for a National Church. If, however, there was a past for which the deepest thankfulness was due, there was also a present which they might not forget, for in it their thankfulness, if it was real, must culminate. What a change the

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century had wrought for them! Should they dare from such a past and such a present to look forward through the years of a coming century? Those years were in the hand of God, and what they might bring to the Church it was not for them to say, nor need they ask. But they did know, and it was enough for them to know that if those Churches holding fast 'the form of sound words,' and 'holding forth the Word of Life,' would rise to the full measure of their opportunities and duty, in sole reliance on the power of Him who died and yet liveth for evermore; in services of holy worship; in the remission of sins in Jesus Christ; in the tradition of His holy sacraments; in faithful, loving ministry to the bodies and the souls of men, if they would so strive, then they would have a work given them to do in the latter days before the view of which the heart died down in awe, and the voice was hushed in unutterable thankfulness.

Visions of glory spare my aching eyes;
Ye unborn ages crowd not on my sight.

One word remained to be uttered there: the word of love and gratitude to that venerated Scottish Church from the far-off western world. 'O, pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces! For my brethren and companions' sake I will wish thee prosperity! Yea, because of the house of the Lord our God, I will seek to do thee good!'"

On the conclusion of the sermon there was sung the hymn that was sung after the sermon at the consecration of Bishop Seabury on November 14th, 1784, beginning—

To satisfy and cheer our souls,
Thy early mercy send.

The service, which was a choral celebration of the Holy Communion, was attended by the Bishops of Winchester, Carlisle, Gibraltar, Connecticut, Minnesota, Albany, Meath (Lord Plunket), Edinburgh, Brechin, Glasgow, St. Andrew's, Argyll, Aberdeen, and Maritzburg, Bishop Tozer, and an immense concourse of clergy and laity.

A large banquet was afterwards provided for 460 guests, the Marquis of Lothian presiding.

We intend to print some further account of the Centenary proceedings next month.

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ASSAM.

FROM NOTES OF A VISIT TO THE MISSIONS BY THE REV. W. H. BRAY, HONORARY SECRETARY OF THE SOCIETY IN THE DIOCESE OF CALCUTTA.

THE DISTRICTS TOUCHED.—These are only the Durrung and Lakhimpur, of which Dibroghur is the capital. The Durrung district is on the north bank of the Brahmaputra, and for Mission purposes the headquarters are Tezpore and Bengbári. It has an immense area, and for many years has been worked by one man, Mr. Endle. All that man can do he has done; but what can one man do to really affect a district which roughly includes a sixth of the whole Assam valley, or an area of 3,418 square miles?

So far as the Assamese races are concerned, the Dibroghur district shows no sign of having been affected in any degree at all by Missionary work.

THE RACES AFFECTED.—Assam has more different races in and surrounding it than any part with which we have to do. Church of England Missionary effort is practically confined to to one, the Kachári. This is a hill race in origin, but there are large numbers—Mr. Endle estimates them at 80,000[1]—in the Durrung district. Bengbári is the headquarters of the Mission to them. They are a sturdy set of men—typical hewers of wood and drawers of water—capable, though, of something higher, if taken pains with. The head native managers of two gardens near Bengbári—men who take charge when the European manager is away, and are responsible for the carrying out of his orders when he is present—are Christian Kacháris, brought up in Mr. Endle's schools; intelligent men

[1] The Government Education Report gives the number of non-Hindus and Mussulmans as only 5,991, that of Hindus being 251,838, and Mussulmans 15,504, but the Chief Commissioner, in his accompanying Resolution, says:—"The number of the aboriginal population professing neither Hinduism nor Mohammedanism is certainly very much larger than is there stated. Mr. Willson (the Inspector of Schools) has taken his figures from the census table of religions, in which a large number of non-Mussulmans have been classed indiscriminately as Hindus."

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enough, and not careless of things beyond their work. One of them brought Mr. Endle a translation of a hymn from Assamese into Kachári (originally one of A. and M.) while I was there, in which his fellow Christians evidently took intense interest. He had made it, and in it used a word or two which were either new to Mr. Endle, or new in the sense used. All the party joined in the discussion as to the use of the words, and entered into the thing heartily. Still, as a body, the Kacháris are of the manual labour type—much Hinduised, unfortunately. That strange feature of Hinduism which, though a non-proselytising religion, makes numerous proselytes, communities being absorbed rather than individuals, is plainly to be seen among the Kacháris. Like most converts, too, they are even more zealous than the original professors of the religion. Such caste-feeling as they have is very strong. The grades are peculiar; some may drink their national intoxicating drink, of which there are two forms, madh and photiká, some may not. Some may plough with only bullocks, some may use cows.[1] Very particular about eating. The boys who have been to Mr. Endle's normal school, though they may not have become Christians, or even eaten with Christians, are not allowed to eat with the family when they go home. Much more Hinduised, I think, than those of the Kolhs who are Hinduised. Otherwise, one might have been tempted to think that, humanly speaking, if such a staff had been at work among them as there has been in Chota Nagpore, the numerical success might have been as great as there. I suppose most of these hill tribes have common characteristics. The Kolhs, Karens, and Kacháris strike me as much alike in many ways; it is only, I think, this Hinduising process which has made the Kacháris less susceptible to Christian teaching than the others, but it must not be overlooked that they have never had the same opportunities, as regulated by the staff. Mr. Endle has always taken the greatest interest in and pains with these people, has acquired their language, and is now publishing the first grammar of that

[1] All pure Kacháris can plough with cows or bullocks alike, but some of the more Hinduised classes, *e.g.*, Madáhi Koch, are forbidden to use the cow in this way. *No* Kachári, however, can under any circumstances use beef as an article of food.

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language at Government expense, and at the request of the Chief Commissioner. One of the things which struck me most on tour, was the bright, pleased expression of the Kacháris whom we casually met when spoken to by Mr. Endle in their own language instead of Assamese.

Among the Assamese proper,[1] the Hindus whose mother tongue is the language of Sanscrit origin called Assamese, practically no way has been made. In Assam, as elsewhere, no doubt the progress of conversion would be slow among these, but it is only just to remark that really no efforts have been made to reach them beyond receiving their children into the schools common to the Kacháris and them. There has been no one to make such efforts. One man cannot do everything, and Mr. Endle has been especially drawn to work among the Kacháris.

So far, then, we have come to this. The only district in which the Church is carrying on evangelistic work is the Durrung. In that district only one race is really affected, the Kachári, and of these there are 80,000, for work among whom till the other day the Church sent one Missionary.

It should be noted that though most of the Kachári work has Bengbári as its centre, there is some in and near Tezpore, sixty miles away.

METHODS OF WORK.—Most dependence is placed on the schools, but preaching receives its full share of attention too. Not bázár preaching. Whatever may be the case elsewhere, Mr. Endle does not think it advisable in Assam. Every year, from November to March, he goes on tour. Allowing for furlough, the first year's ignorance of the language, and one cold season spent at Dibroghur, he must have been on sixteen such annual tours. He goes with the very slightest impedimenta

[1] "In the eighth century after Christ, the Brahmaputra Valley was invaded by a vigorous and warlike race of Burmese Shans, which had by the commencement of the thirteenth century wrested the whole country from its Hindu rulers, and arrogated to its own dynasty and people the title of 'Ahom, the unequalled,' destined in the softened form 'Asam,' to become the modern name of the Province. With the consolidation of their rule the fate of all eastern conquering tribes overtook the Shans. In the sleepy hollow of Assam they lost the qualities which had won them power and prestige, while by adopting the language, customs, and religion of their Hindu subjects, they speedily sank into the position of a mere ruling caste, and ceased to present the characteristics of an alien race."—Mackenzie's *North-East Frontier of Bengal.*

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possible, depending on the villages for food; in fact, so far as a European can do so, he becomes a native. Arrived at a village, he chooses a time when the men will not be afield, tells them as he passes through that he is going to speak about God and religion, at such a time and place, and the people do, as a fact, attend, listen, and show signs of interest in what he says. In December and January, the rice-cutting season, he usually addresses the people in the rice-field itself, few of the adult members of the household being then found at home. Of late years he has had no difficulty in getting some one—generally the headman of the village, often an old pupil of his own—to allow him to make use of his homestead as his preaching place. He is satisfied with the general effect. The people become gradually familiar with Christian teaching, and better disposed towards it. They are gratified by the sahib's going among them for no profit to himself, and seeking their good. They admit that this must be his object now, though at times, like all Missionaries, he has been accused of seeking them—not for money, they know he doesn't get much of that, but for the sake of a great name. What a great name he would get in his own country, if he could make them all Christians! He has now, however, gone so many years in the same district, always making himself as much as possible one of themselves, always kind and considerate, that it has told. He himself thinks that the people are gradually being prepared to receive Christianity in large numbers. The general effect, then, he believes is good—one could hardly think it could be otherwise—and he is satisfied with it. The particular effect, evidenced by individual conversions through this manner of work, is nil. For these he looks to the schools, and here, in conversions through school teaching, his success must be considered satisfactory. But the labour that it represents is immense.

While I was with him at Bengbári, he was three days examining the schools of that neighbourhood, using the word in a very wide sense. He goes to Bengbári four times a year. At each visit, word is sent to the various schools, and they come in to Bengbári—camp out, in fact, till he has examined every boy in every school in every subject, blaming or

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commending the master who is present with his boys. He visits the actual schools as he has opportunity in his tours. There are twenty-three schools in all, most of them within reach, but not very near reach, of Bengbári, though at Tezpore there are two, one in the compound, and one in the Kachári village about a mile away. Roughly, they may be described as in the main in the belt of country at the foot of the Bhutan Hills, and scattered over a district about seventy miles long and from ten to fifteen miles broad. The number of scholars on the rolls was 370 monthly average, and 270 daily attendance. Nineteen of the 270 were girls. There are twenty-five Christian pupils, and of the teachers seven are Christians. The position of the Missionary with regard to these schools is, so far as my experience goes, unique. Government pays to the Missionary Rs. 1,500 a year, and he spends this pretty much as he likes, the schools being, however, open to Government inspection. Part of the money he spends on the normal school, which is kept in the Mission compound, and is now mainly taught by Mr. Smitheman. The lads, who are from ten to sixteen years of age when they go, are paid Rs. 4 a month. They are in the school two years, and are bound, when they leave, to serve Government as teachers in the schools for two years at Rs. 6 a month, after which they are free to do what they like. Very generally they stay on, as, though the pay is small, the position is one of influence in the villages. These are also Kacháris. In this way, it will be seen, the children are brought directly under the Missionary's influence from their first going to school, and the most eligible of them are kept under his influence till they are grown up—and all at no expense to the Society.

Mr. Endle is about to establish a Theological Class. For this of course Church funds will have to be forthcoming. Just at present, however, he has money in hand, mainly consisting of donations to the Mission given by the late and the present Bishops of Calcutta when they have visited Tezpore.

Mr. Endle believes this heavy work in connection with the schools tells very favourably from a Missionary point of view. The people appreciate the attempt to do them good, converts

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are made from time to time, all get accustomed to Christian teaching, and finally, wherever he goes, he has old pupils ready to give him a helping hand.

The congregation at Tezpore worship in the station church, which belongs to Government. There is daily morning and evening prayer—Mattins in the station church, and Evensong, shortened form, in the Kachári village.

THE CHRISTIANS FROM CHOTA NAGPORE.—This introduces a very large and important question. While Mr. Endle has been at work among the inhabitants of Assam, the labour question has caused a considerable number of Christians of another race and language to come under his charge. The question has not yet assumed the importance that it has in Dibroghur and Sibságar, but the tendency is largely in the direction of time-expired coolies settling down in the Tezpore district. Land is to be got there easily, and unless some change sets in the Kolh community will become a large one. At present there are about 160 in the district, principally in two places, Solá and Maliján, about ten miles from Tezpore, but not very far apart from each other, two or three miles by a short cut through the jungle. There are two readers there paid by the Society. There is as usual the language difficulty, they mostly talk Assamese more or less, but they like their services in Hindi. It need not be said that Mr. Endle has done all he can, but then no man can do all that he has to do. Meanwhile, here is a body of Christians clinging to their faith, bringing in the heathen too. There were twenty-seven baptisms of adults between September 1882 and March 1883—but cared for by the Church in a very perfunctory sort of way. They had got a small bamboo sort of chapel. The numbers will increase; the people of Solá are time-expired people settled down on the land to remain, those at Maliján are still working in a tea-garden. The Church must be prepared to look after them effectually, or Rome or some form of Dissent will assuredly appear. Cannot *any* inducement lead those pastors of Chota Nagpore to go and help their countrymen?

DIBROGHUR.—The same question forces itself even more strongly at Dibroghur. Here, within a radius of six miles from

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Attabári, itself about five miles from Dibroghur, there are 490 of these people; 110 of them are settled down, the rest are in various gardens. Matthias, the catechist, is a hard-working, careful man, not well educated, but an honest good workman. He conducts the service in church at Dibroghur on Sundays, and has daily prayers in his house every evening. Mr. Isaacson purposely gave no notice of my being likely to be present on the Sunday, but there was a congregation of eighty people. None of these could have come less than five miles. The service was heartily rendered, the singing good of its kind, but of a very different kind from what they are used to at Ranchi. There was no sermon or teaching of that sort. Matthias is probably not equal to catechising in church, and it is not often that Mr. Isaacson is able to get up anything. He is very hard worked, and there is the language difficulty again. He baptises all the children; I baptised three the Sunday I was there. He also celebrates Holy Communion, so that in those important respects they are very much better off than they are in some districts. He also baptises adults, first satisfying himself as to their conduct, and their ability to say the Creed, Lord's Prayer, and ten Commandments.

There are eighteen such catechumens just now. Such accessions are brought in simply by means of the people themselves. Matthias only looks after the Christians, and teaches catechumens when brought to his notice. This gives him quite enough to do. He goes to the several gardens, gets the people together, gives them some instruction, and has prayers with them. He takes a book with him which the manager signs, and these reports are looked at by Mr. Isaacson. It may be taken, I think, that all that an earnest man of his class can do Matthias does. I was not so well pleased with the schoolmaster. The difficulties, I have no doubt, are great, but there being no one to keep the schoolmaster up to his work is at the bottom of most of them. I doubt whether anything more can be done than is, on the present lines. Mr. Isaacson does not profess to do anything beyond general supervision, and he thinks quite as strongly as I do that the great want is a padre in charge. One or two of the Chota Nagpore pastors to

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go into details, Mr. Isaacson generally guiding them—even that would make a vast difference.

Then if things are so near Dibroghur, what shall we say of the 127 people within a radius of five miles from Dumduma, itself forty-four miles from Dibroghur? Mr. Isaacson calls one of the leading men the "Christian sirdar," and to him he looks for the conduct of services. He probably does not do the less for getting no pay, but right away there, left to themselves except for Mr. Isaacson's casual visits, it is not good for Christians only lately brought to the faith.

A good Missionary at Dibroghur in charge of the whole Kolh community with two pastors under him, and a colleague to work among the people of the country—I take it that that is the least that ought to be done in a district which the Church of England professes to work at all, and for which through the Society fitfully, she has shown some sense of responsibility.

The Kolh pastors' part would eventually not cost much, if anything. The people are well off, and they have been taught to give. But where are the men? And can they be got before the giving habit has passed away?

CONCLUSION.—The Church may be considered to have made herself responsible more or less for two districts of Assam.

In the one she has been most fortunate in her agent, but in the main he has been left alone. His work has been practically among only one of the two main races with which he has to deal, and he has had to do his best among 80,000 of its members. I say nothing of his English work except this, that in his peculiar circumstances and in the way he works it, it is a help rather than a hindrance. Side by side with his own proper work, he has had to provide for a number of Christians of another race and language. He has risen to the additional claim, but the work is too great for him in addition to his own, and these people do want more looking after, more pains taken to cherish their nascent faith.

In the other district, nothing whatever is being done for the races of the country, and for the Christian immigrants very little. There is a great call for the Church to put forth her efforts lest she should lose there what she has gained elsewhere.

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BORNEO.

REPORT OF THE REV. WILLIAM HOWELL, MISSIONARY AT SABU AND UNDUP, IN THE DIOCESE OF SINGAPORE.—THE WORK BEARING FRUIT.—ADULT CONVERTS.—THE FEUDS OF THE TRIBES.

ON Saturday, February 2nd, I baptised an adult at Temelan. This young man has a fair knowledge of the Testament, being able to read with great ease. Jantong's influence and good example have stirred the surrounding Skrang tribe with great enthusiasm to inquire into the object of the Christian religion. Although the Skrangs in the Undup are very much against the teaching of the Gospel, with the exception of a few who are only outwardly favourable to it, yet the Temelan Christians, who are also Skrangs, embraced the holy teaching to such an extent, they astonished their neighbours and those that heard of them. They have given up "birdings," and strictly observe Sunday as a day of devotion. Besides, two Dyak doctors of great influence have given up their charms. I have assented to their request, and ordered a prayer-house of about six or seven fathoms long to be built there. It is to be divided into two. The east end of it we will use for holding prayers, and at the west end will be my private dwelling. I hope to make this into my second headquarters, that I may communicate the Gospel to all those that reside on the banks of the Batang Lupar, or the main river. The house is to be built on our own responsibility, with the aid of the offertory money at Sabu and Temelan.

On Sunday, April 20th, I baptised seventeen adults at Paku Mission. On the following Sunday, the 27th, I baptised four more adults; and on Sunday, May 25th, I baptised twenty-two adults also in the same Mission. For a long time my preachings took but very slight effect upon the hearts of this far inland people, living far from the town, and seeing but very little of civilisation; consequently their superstitions are seldom opposed or assailed by any one, except during the visit of any solitary Missionary. Thank God, I am glad to say

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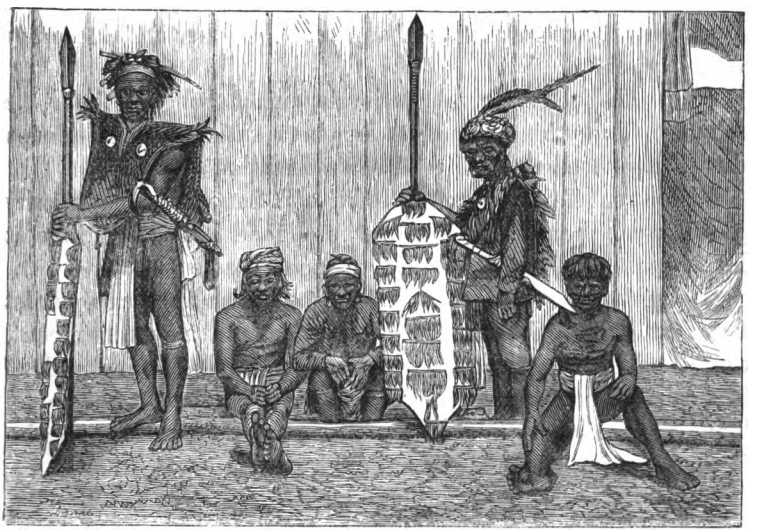
now that my three years' labour has shown its result. There are over a dozen infants to be baptised, and a few adults, at my next visit. This is the furthest Mission in the Undup, and, in fact, the extreme or last village in the Undup. An hour's walk from this place brings you to the foot of a hill, which divides the Undup from the Rumpang tribe. Standing on the summit of this hill, you see the two powerful tribes, each on either side of it. In years past, before the coming of the late Rajah, Sir James Brooke, these two tribes were



DYAKS OF THE UPPER BATANG RIVER.

antagonistic to each other. Petty wars occurred nearly daily; but now they are as friendly to one another as could be imagined.

After a long stay at Paku, for nearly four weeks, and being very much cheered and encouraged by the great blessing of God to my work, I returned to Sabu for a few days, to see if Ah-Fook and the boys were well. On Friday, May 9th, I left Sabu for Sungai-Reboh, with the object of celebrating Holy Communion and baptising several catechumens. The day I arrived

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there was an alarm that a strong force of outlaw Dyaks were on the march to attack Undup, headed by a notable man of great brutality and cowardliness called Ngumbang—everybody armed with all sorts of defensive coats, weapons, and charms of pigs' tusks.

Before two days had elapsed after the alarm was given, a force of about four thousand strong had already taken their position on the Undup frontier. This continued for nearly ten days. Finding that there was but little hope for religious conversation, I quietly turned back to Sabu.

On Sunday, May 25th, I baptised two adults at Sabu—one a Dyak chief from Tapang-tumbany, and the other a Chinese boy from my school.

Since Ah-Fook's arrival I am very much relieved from the school. Everything seems to be in a satisfactory condition during my absence under Ah-Fook's charge.

I have sent Talawan up to Paku and Sungai-Reboh to carry on the work there, because there is a good deal to be done at Klasen just now, and it requires my special attention.

Lastly, I regret to have to inform you that a week ago, whilst I was at Klasen, I spoke to a Christian, and a communicant, too, who had been practising the art of Dyak doctors, and, in fact, had joined the manangs on several occasions. I stopped him at present from joining the manangs, till I could give him further warning about his future punishment.

NEWFOUNDLAND.

LETTER FROM THE BISHOP.—DEATH OF THE REV. C. MEEK.—THE VISITATION CRUISE.—ACCIDENT TO THE CHURCH SHIP.

THE death of the Rev. Christopher Meek, Missionary at Fogo, is a great loss to the diocese. He was an excellent clergyman, and was universally beloved. He spent the whole of his ministerial life—about fifteen years—at Fogo, where he succeeded the late Mr. Oakley.

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He died under the influence of ether, improperly administered, at Boston, whither he had gone for a short holiday. The operation he was about to undergo was not of a serious nature, and humanly speaking there can be little doubt that a valuable life has been sacrificed through carelessness. His body was brought back to Newfoundland for interment, and we laid him to rest in the cemetery at St. John's by the side of the late Mr. Mountain, and at the foot of the grave of the late Archdeacon Bridge. The funeral was attended by all the available clergy, and by a large concourse of the laity. At a time when men are so sorely needed we can ill afford to lose one of our best, and it will be a difficult matter to fill the vacancy thus created.

I am now (August 22nd) out on my fifth visitation cruise, having left St. John's in the Church ship about five weeks ago. I visited first the Battle Harbour Mission on the Labrador coast, going sixty miles north of Battle Harbour to Seal Islands, the extreme limit of the Mission in that direction. I consecrated two burial grounds, and held five confirmations (with a total of 151 candidates) in that Mission. The Rev. Edwin Weary is the deacon in charge.

I next visited the Strait of Belle Isle Mission, of which the Rev. F. E. Lloyd is the deacon in charge. In this enormous Mission, which stretches from Caston River on the N.W. to Hare Bay on the N.E. of the Newfoundland coast, and embraces a portion of the Labrador side of the strait as well, —an extent of 170 miles—I consecrated a chancel and a cemetery, and held six confirmations, with a total of 153 candidates.

I am now at Western Cove, the headquarters of the White Bay Mission, which has been vacant for nearly two years, but to which I have recently appointed the Rev. S. J. Andrews, who was ordained deacon last Trinity Sunday. Although the people in this bay have been much neglected by the Church, the majority are still loyal, and will, I trust, remain so now that they have a clergyman once more among them. There are no large settlements, but the inhabitants are dotted along both sides of the bay in small coves and harbours, sometimes half-a-dozen families in a cove, sometimes only one family. This

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causes much travelling for the Missionary, all of whose work must be done by boat, for there are hardly any roads.

The fishery both here and on the Labrador coast this year promises to be a failure, and it is to be feared that great poverty and suffering will result to our people during the coming winter.

We have had a very cold and stormy summer, with an unusual amount of fog and ice. I have never seen so many icebergs on the coast.

The fitting out of the Church ship has been somewhat costly this season. I was obliged to get two new boats, a mainsail and a jib, as the old ones were worn out—and this expenditure alone will swallow up a great part of the £100 sterling voted by the Society. I have, moreover, had two disasters already. At Flower's Cove the ship was being towed into harbour at midnight in a dense fog. The men in the boats who were towing were misled by the sound of guns and a foghorn, which they thought proceeded from a schooner lying at the anchorage, but which really came from a cottage on the land. Consequently they towed us straight on to the shoal which we were trying to avoid. Fortunately the sea was calm, and there was no wind, and the tide was rising, or the consequences might have been more serious. As it was she was on the rock for two hours, during which time she injured her keel, and some of the copper was torn off her bottom.

The other disaster was in harbour at Battle Harbour, when the riding light exploded and set fire to the foresail and new jib, which were furled beneath it. Both of these sails were partially destroyed. We were able to repair the former ourselves, but the latter has been sent to St. John's. These are the sort of little incidents which impart an element of excitement and adventure to one's experiences in the Church ship.

But we have been mercifully preserved from personal danger, and have much to be thankful for.

The Rev. T. Nurse, of Spaniard's Bay, was with us as chaplain during the first month, and he has been relieved by Mr. Noel, Rector of Harbour Grace, who is at present on board.

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ST. JOHN'S, KAFFRARIA.

REPORT OF THE NCOLOSI MISSION, ST. AUGUSTINE'S, DATED JUNE 24TH, BY THE REV. ALAN G. S. GIBSON.—THE ZIZI CLAN OF THE FINGOES.—TINA DRIFT.—THE NEEDS OF OUTSTATIONS.

DURING the past quarter a very encouraging opening has been presented in the location of Samuel Nombewn, a government headman, who is also by birth a chief of the Zizi clan of Fingoes. For the last three years he has been sending continual applications to the Wesleyans for spiritual help, to which but little response was given. Accordingly he has finally turned to the Church, and after sending up various preachers, on April 20th (my earliest opportunity) I rode up there myself to pay him a visit. I found that during all this while he had been holding services himself, and that there was a large class of catechumens under instruction. These I examined the following day, but found their belief to be crude and indefinite on cardinal points of the faith. The same evening I baptised six infants in the presence of a large congregation, who thronged round me afterwards to shake hands in the usual fashion, but with more than the usual fervour. My talks with the chief were very satisfactory; he expressed a vehement desire for a resident Missionary, and gave a considerable piece of land as Mission property, leaving the choice of the actual site to me. For the immediate present he petitioned for a preacher and a teacher, inverting the usual order. Accordingly in the following month I sent up a resident preacher, and in June a teacher to begin a small elementary school.

On my next visit, at the end of June, I found that the work had progressed greatly. Two classes were being held at Samuel's weekly, eighteen in each. One of them, the catechumen class, I again carefully examined, and was able to baptise twelve adults. Many of the people came, and were in the habit of coming, a very considerable distance, in spite of the winter cold, to which Kaffirs are peculiarly susceptible. The

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preacher was also in the habit of paying a weekly visit to a distant part of the location. In the school were twenty-three children.

It was with great regret that I was forced to inform Samuel that, owing to the scarcity of funds, I could see no hope of procuring for him a white Missionary. It is unfortunately the case that natives as a general rule out here infinitely prefer the ministrations of a white man, even if he has to use an interpreter, to one of their own race; because they look up to the former as a superior race of beings, and believe that they are capable of giving them instruction on any subject, and of answering all their questions. I trust, however, to be able to place a native deacon in the location, for the place seems to me to be a most important one.

In another portion of my district, near the Tina Drift, I have found a small community of native Church people, whom I visited at the end of June, baptising six children. Here application was made for a school, and some pecuniary help promised; but I was unable to go into the matter fully on that occasion, but promised to return shortly to discuss it.

At the head station I had commenced a brick church, calculated to hold some 200 to 250 people. We have, however, had an unparalleled season, and the persistent wet coming at a most unusual time has caused here, as elsewhere, no small damage. Part of the building fell down, so that it was advisable to demolish all the walls, and they are only now rising again.

From Qumbu I have received very urgent applications for at least a monthly service. As I am already away from home three Sundays out of every four, it is impossible at present to do more than what I commenced in March, a quarterly service.

At Maclear, my other white centre, the people have raised a guarantee list of £120 a year for a resident clergyman. There should be a very considerable European work in this neighbourhood among the various farmers.

Of my other stations there is nothing particular to report. Monthly celebrations are held at the two former; at the latter I celebrate as often as I am able to visit it, which has hitherto

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been, on an average, about once in two months. As soon, however, as I am freed from the monthly visit to Maclear, I hope to be able to get more work into the Sundays.

A service is held at Tsolo Residency every month, as before.

MADAGASCAR.

LETTER, DATED AUGUST 14TH, FROM THE REV. J. COLES, TAMATAVE.—THE FRENCH AND THE HOVAS.—THE MISSION BUILDINGS.—STRANGE INCIDENTS.—VISIT TO THE CAPITAL.—THE QUEEN AND PRIME MINISTER.—THE NEW MISSION AT MAHANORO.

I HAVE not written any report to you for some time, because I have had nothing of importance to write to you about, and I know your time is too valuable to be taken up with unimportant letters. This report, I think, will be interesting to you. First, I must tell you that the affairs in Tamatave are much the same as they were a year ago. The French have not advanced into the country at all, but they occasionally send out parties to reconnoitre, and now and then throw a few shells into the Hova camp, which is within sight of Tamatave. A large number of men have been landed, and the town now is like a large camp. Several times we thought the Hova camp would have been attacked, as mules and horses had been landed for that purpose; but no attack has taken place. The Hova camp is in a very strong natural position, between which and this place is a large bog and two rivers; so the French would have to send a very large force to drive the natives out. I think the French authorities have very much miscalculated the strength of the Hova.

On account of the large numbers of soldiers landed here the houses for their lodgings were found to be insufficient, so they at once began to take any empty houses they could find. Our boys' school being empty, they sent to me to ask for its use, and offered a monthly rent for it. This of course I took.

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There was a report in the town that they intended taking the Roman Catholic church as well as ours, but I told the captain who came to see me about the school that on no account would I allow the church to be used except for the wounded; but if they want it, I suppose they won't ask me. Miss Lawrence's house and school have been rented for a time by H.M. Consul, who will live there till he can find another house, there being so few in Tamatave to let. I am very glad he has taken the place, as it would have been most unpleasant to have had soldiers quartered in it.

As regards myself, I have received great kindness from all the French, especially from Contre-Amiral Miot, who on the arrival of my intended wife at Tamatave sent his aide-de-camp and boat to take her ashore. He has shown great kindness to us since; he invited me to dine on board the flag-ship, and was also present at our wedding.

The captains and officers of H.M. ships stationed here have also been most good to me, often bringing for me things and provisions from Zanzibar and Mauritius that could not otherwise be bought here. The native congregation still keeps up its numbers; most of them are servants of people living in the town, so that they cannot often come to church. I have in all about forty; some of these did not belong to me before the war, but to Mr. Shaw. They come to me now because they have no one else to go to; a few of them have been really destitute, having lost their all. I have been enabled to help them from the offertory, and a kind lady at the capital, a Miss Gilpin, of the Friends' Mission, sent me a sum of money to distribute among them.

An incident has occurred which has pleased me very much. A short time since a child of some Indians was very ill, and not expected to live. They therefore, although heathen, sent for me to baptise the child, which was done. Again, a Mohammedan doctor lost his child, upon which he sent to me some candles to burn in the church, and inquired if he might say his prayers in the church. I told him he might; but that we did not burn candles for the dead in a Christian church. For several weeks after this we found money laid on the altar; we could not find

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out whence it came, but on making inquiries we discovered that it was gifts from these people, who said they wished to attend the services, and placed the money there for the use of the church. There are many of the French soldiers who are not Roman Catholics, but I don't know what they are. They, however, occasionally attend the services. One of them, to let me see that he belonged to the same Church as myself, wrote out and sent to me the Apostles' Creed. I very much regret that I am not proficient in the French language, as now it would be of much use to me.

You will no doubt have heard from the Bishop that I have paid a visit to Antananarivo. H.B.M. Consul, J. Hicks Graves, Esq., was about to pay a visit to Her Majesty the Queen of Madagascar. He therefore wrote to me, asking me to accompany him as interpreter. This I was very pleased indeed to do, as it would enable me to leave Tamatave for a time, and also I should be able to consult with the Bishop about many things that it would not do for me to write about. We had a fine journey to the capital, one night staying with Mr. Jones at Andovoranto, who is still very bravely holding his trying position. He was well, but for safety he had sent his wife to Antananarivo.

We were well received by the Hova authorities, as well as by all the Europeans in the capital. The Queen had placed at the Consul's disposal a house near the Palace; but as he had before starting received an invitation to stay with the Bishop, he went there. Of course I was there also. A few days after our arrival the Queen received the Consul in the Silver Palace. I went with him, and interpreted his speech to Her Majesty. Afterwards we saw the Queen and Prime Minister several times.

We enjoyed our visit to the capital very much indeed. We stayed about ten days, and then returned by another road to the coast. At our departure the Queen sent me a very beautiful silk lamba (robe), and the Prime Minister gave me a roll of native silk.

As I have been away from the capital for more than a year, I can see what great progress our work has made in the interior

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(of course the work at Tamatave has quite come to a standstill), but I think we have great cause for thankfulness at the way in which our work has increased; the people seem more thorough. The Bishop had decided that as the Rev. H. Smith would soon be free from the College, I should return and take on my own work, *i.e.* Holy Trinity Church and district; but on talking over the affair with the Committee, it was then decided that I should return to Tamatave till the war is over, as it would be unwise to remove me just now.

On our way back we had to pass through Mahanoro, where we are starting a new Mission. Miss Lawrence had already arrived, and we found her settled in her new home. Many girls have given in their names for the school. The Prime Minister, before we left the capital, had told the Bishop that he wished success to our work, and he would order the Governor there to help us in every way he can. I think there is a bright future before us there.

Notes of the Month.

AT the request of the American Bishops a grand service will be held in St. Paul's Cathedral on November 14th, the centenary of the actual day on which Bishop Seabury was consecrated at Aberdeen. His Grace the Archbishop of Canterbury has promised to preach on this, an occasion of very unusual interest.

SINCE the Society last met in July, death has removed, in Bishop Piers Claughton, one of its oldest and most faithful friends and Vice-Presidents. After a distinguished career at Oxford, he accepted the living of Elton from his college; and there in 1854 he was appointed the Society's first Organising Secretary for the Archdeaconry of Huntingdon. He held that office until his consecration in 1859 to the new see of

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St. Helena, which even in the days when that island was in a state of commercial prosperity scarcely afforded scope for the energies of a Bishop. Translated in 1862 to the more important diocese of Colombo, he aided materially there the development of the native Church, and especially of a native ministry; and in his administration of the diocese he was always equable and just. Without taking any active part in the secular affairs of the colony, he was nevertheless a quiet observer of passing events within it; and his counsels to those in authority at home, who sought his judgment upon them, were always practical and suggestive. Summoned in 1870 to take part in the administration of an English diocese, and so to relinquish a position of greater dignity and emolument, he obeyed the call; and thenceforward, with genuine unselfishness, he realised that ideal of a Christian prelate which has been so often claimed in mock humility at the Vatican, by becoming a *servus servorum* of the Church at home. His appointment as Chaplain-General in 1875 reinstated him in an official position of dignity, which he never missed an opportunity of turning to good account for the advancement of the Church's Missionary work abroad. He was always ready to combine with his official visits to garrison towns the advocacy of the Society's claims upon the Army, and to enforce them with all the authority of his office as chief of its clerical staff. The "British Army Missionary Association," of which he was a warm supporter, owes, more than perhaps has yet been publicly acknowleged, its fair promise of a larger harvest in the future to the seed industriously sown by Bishop Claughton through silent years of patient work. His career is an example of what Christian gentleness and courtesy, combined with the conscientious discharge of duty, may do, in the world no less than in the Church, towards consecrating the daily routine of official life, and thereby winning for the Church of Christ the recognition of its claims by the public conscience.

AT the well-known Mission of St. Saviour's, Thlotse Heights, in the diocese of Bloemfontein, the first step has been taken to provide permanent buildings.

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The Rev. John Widdicombe, the Missionary, writes :—

"You will, I am sure, be glad to hear that the last quarter has witnessed a distinct development of our Mission work. A new and spacious school-room has been built and opened, and the temporary church enlarged. The school, which is, I need not say, a valuable gain to us, is the first of our permanent buildings. It is a well-built structure of red brick, fifty feet long by twenty-five wide, with a good pitched roof of iron, and a neat and pretty-looking porch. It was opened on August 7th, the Feast of the Name of Jesus, with a benedictory service, at which a great crowd of natives, chiefly of course heathen, were present. After the service we gave the school children and their parents and friends a good, substantial meal of bread, meat, and coffee, which was, you may be sure, done ample justice to and thoroughly appreciated.

"I am thankful to say that the schoolroom is paid for. It has cost, with furniture and apparatus, £350.

"I am now bending all my energies towards the building of a Mission house—a need which must be supplied at once, as our poor huts are, after eight years' wear and tear, literally falling to pieces.

"The affairs of the country are still in a very unsatisfactory state, and heathenism in its grossest and most degraded forms is rampant around us; nevertheless I am thankful to report that our services, classes, and schools are attended more largely than ever, and many seem to be opening their hearts to the gracious influence of the Gospel of Christ."

WRITING at midsummer the Rev. W. Henry R. Bevan, of Phokoane native Mission, in the diocese of Bloemfontein, reports the admission of ten catechumens during the previous six months. During the same period there have been thirty-five baptisms. Twelve of these were adults, "the spiritual harvest for the year":—

"Three of these converts are men, and nine women. One of the most promising among them is Peter L——, a young man whose three nephews, David, Michael, and Francis, have been Christians for several years. They are of the same age as he is, and it is through their influence that he has been converted. He is naturally a very sweet-tempered and amiable fellow; and he was particularly diligent in attending the instructions during his catechumenage. His fixed attention and great reverence when he received Holy Baptism were very remarkable. Another of our neophytes is a thoroughly sensible and industrious middle-aged woman, who was baptised by the name of Sara. It is a satisfaction to have such a person for a convert. She does credit to the Church in the estimation of the Europeans who live near us. She was never absent from her class, if she could possibly help it, during her catechumenage, and is well taught. Her three children were baptised with her, but her husband is not yet converted."

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FROM Peking we are sorry to hear of the Rev. W. Brereton's having been ill. Among several details of interest, he mentions receiving at Yung Ching, an out-station, a *quondam* Taoist priest, as a catechumen, and speaks of his satisfaction in preparing for confirmation the first two *schoolboys* that have been confirmed at Peking.

THE Bishop of Capetown has been engaged in a visitation of various parts of his diocese extending over ten weeks. He began on July 29th :—

"I have had this time an unusual number of confirmation candidates, especially in the parishes of Swellendam, Riversdale, and Mossel Bay, although in the two former of these I confirmed only two years ago—in the other parishes three years ago. In Swellendam parish I had 209 candidates, in Riversdale 143, and in Mossel Bay 163. The large number in Swellendam was chiefly owing to the new Mission station at Zuurbraak, where I confirmed no less than 172 in the new Mission chapel. I have seldom seen anything equal to the enthusiasm and simple zeal of these people. The chapel is mainly their own work, and, though the Mission is less than two years old, the church is overcrowded, and there are about 200 children on the books of the schools. I was very greatly pleased at Mossel Bay with the work of the catechist, Mr. Wilkinson, whose school is in admirable order."

A SUM of £36 1*s.* 6*d.*, which the Society was able to send the Bishop of Capetown a few months ago for new openings, has been used by his lordship for the Mission at Zuurbraak, which he refers to above, an outstation of the Rev. W. Schierhout's Mission at Swellendam. Mr. Schierhout reports that the new work

"Has grown rapidly under the care, zeal, and energy of the resident catechist, Mr. Patteson, and his indefatigable wife. I was able to present to the Bishop on the 4th of this month (August) 172 candidates for Confirmation."

UNDER the title of *Black but Comely* (Morgan & Scott), the Rev. J. B. Gribble has retold the interesting story of the Warangesda Mission, which appeared in the July *Mission Field*. It is much amplified, and is embellished with several illustrations.

AT Port Arthur, in the diocese of Algoma, the new church was opened for Divine worship by the Bishop of the diocese on July 27th.

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The Rev. J. Ker McMorine has reported on the ceremonies of a day so eventful to the English settlers of the district, when, "many hearts beat high with gladness at the privilege of once more going up to the house of God." The building itself he describes as:—

"Designed in a simple style of Early Gothic, the windows in the nave being small double lancets without tracery. The total length of the building, including nave and chancel, is ninety-two feet."

Mr. McMorine's work, however, stretches far from Port Arthur:—

"Immediately after the opening of the church in Port Arthur I left for a tour among the railway camps east of us. I held my services at different points along a line 100 miles in extent. I also solicited aid for the liquidation of the debt upon the church from sub-contractors, engineers, and others—members of the congregation temporarily residing there. I succeeded in raising $600 for Port Arthur, and $50 for the little church in the township of Oliver, which we hope to have fit for worship this fall. Steps are also being taken to build a church at the Town Plot next spring.

"I trust that now the Church's true and spiritual work will advance, and that the temple of redeemed souls will increase in glory and beauty under the divine Builder's hands, the Cross more and more deeply stamping every life with the mark of consecration to the Lord."

FROM Port Carling, in the diocese of Algoma, where the Rev. E. S. Stubbs has been recently stationed, two cases are reported by him, contrasting but typical; the one an example of the danger to individual settlers of the Church's inability to follow them, the other an instance of the strong desire there is for the Church's ministrations:—

"One man told me on my first visit that I was the only Church of England clergyman who had been inside his house since he had settled in Muskoka fourteen years ago; but though he extended a warm welcome to Mrs. Stubbs and me, and generously offered me half a ton of hay for my horse, yet the careless state he has fallen into is shown by the fact that he has not once attended service (held every fortnight within four miles of his house), though I have spoken seriously to him about it, his answer being, 'I am not much of a churchgoer.'"

The other case is:—

"That of a family living on an island about eight miles distant, several of the members of which have frequently been present at the morning service at Port Carling in all weathers."

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THE Bishop of Rangoon has presented to St. Augustine's Missionary College, at Canterbury, a massive silver bowl, weighing eighty-seven ounces, which took the first prize for Burmese workmanship in silver at the Calcutta Exhibition. The bowl is mounted on a pedestal, and will be one of the most prized possessions of the College, as being a gift from the first Augustinian who received a Bishopric.

THE annual remittance from the Ecclesiastical Province of Canada for the Society's General Fund amounts this year to £540 14*s.* 1*d.* The Synod of the Canadian Church in its gratitude to the Society has recently resolved to devote to it two-thirds of its receipts for Foreign Missions, and the welcome remittance is much larger than in previous years.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 17th, at 2 P.M., the Rev. Canon Gregory in the Chair. There were also present Bishop Alford and Canon Cadman, *Vice-Presidents;* Canon Furse, General Lowry, C.B., General Maclagan, the Rev. J. Frewen Moor, General Nicolls, General Tremenheere, C.B., W. Trotter, Esq., and S. Wreford, Esq., *Members of the Standing Committee;* and Rev. S. Arnott, Rev. J. S. Blunt, J. Boodle, Esq., C. G. Burke, Esq., W. A. Clark, Esq., Rev. G. T. Cull-Bennett, R. Cust, Esq., Rev. E. S. Dewick, Rev. J. J. Elkington, J. F. France, Esq., Rev. C. D. Goldie, Rev. R. S. Hassard, Rev. W. C. Hayward, Rev. T. W. Herbert, Rev. B. Maitland, Rev. T. O. Marshall, Rev. G. C. Reynell, Rev. C. A. Solbe, Rev. G. Thompson, Rev. F. Wigan, Rev. R. Wood, Rev. C. Wyatt-Smith, Rev. C. E. York, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to September 30th :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

January—Sept., 1884.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	22,630	6,257	2,878	31,765	70,762
SPECIAL FUNDS	9,340	—	3,954	13,294	19,069
TOTALS . .	31,970	6,257	6,832	45,059	89,831

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B.—*Comparative Amount of Receipts for the General Fund at the end of September in five consecutive years.*

	1880.	1881.	1882.	1883.	1884.
Subscriptions, Donations, and Collections	£21,860	£22,597	£25,883	£22,117	£22,630
Legacies	8,528	4,472	4,311	6,310	6,257
Dividends, Rents, &c.	3,044	2,840	2,902	2,777	2,878
TOTALS	33,432	29,909	33,096	31,204	31,765

3. Authority was given to affix the Corporate Seal to certain Powers of Attorney.

4. On behalf of the Standing Committee, notice was given of the following clause to be proposed for addition to Bye-Law XIII. :—

"And the Incorporated Members resident in Ireland shall in like manner elect eight Diocesan Representatives, four for the Province of Armagh, and four for the Province of Dublin, to be elected by the Incorporated Members resident within the dioceses of each Province respectively."

5. On the recommendation of the Standing Committee, it was agreed to confirm the following appointments:—The Rev. H. J. Mitchell to St. Mark's, the Rev. T. A. Williams to St. Peter's, and the Rev. F. J. Adkin to Kokstad, in the diocese of St. John's, Kaffraria; the Rev. C. F. Tobias to Beaconsfield, in the diocese of Bloemfontein; Rev. H. E. Olton to St. Barts, the Rev. W. J. McConney to Anguilla, and (temporarily) the Rev. B. N. Branch to St. Anne's, in the diocese of Antigua; Mr. J. Massie as catechist in the diocese of Saskatchewan; and Mr. Hughes, of the Windward Islands, to a Scholarship at Codrington College.

6. The Rev. J. B. Gribble, of Goulburn, addressed the members on the subject of the Missions to the aborigines in Australia.

7. All the candidates proposed at the meeting in June were elected into the Corporation. The following were proposed for election at the meeting in December:—

The Rev. Nigel W. Gresley, Milborne St. Andrew, Blandford; Rev. Berkeley W. Randolph, Chartham, Canterbury; Rev. H. Marshall Jackson, R.N., 14, Clarence Parade, Southsea; Rev. A. F. Clarke, Cockerham, Garstang; Rev. G. C. Green, Modbury, Ivybridge; Rev. Johnson Acheson, 5, Grey Friars, Chester; Rev. Canon Lucius O'Brien, Adare Rectory, Co. Limerick; Rev. Charles E. Eastgate, 31, Augusta Road, Ramsgate; Rev. Canon R. Travers Smith, B.D., St. Barth., Dublin; Philip C. Hardwick, Esq., 2, Hereford Gardens, Park Lane, W.; Rev. G. A. England, St. Mark's, Hull, and Rev. Preb. R. Ainslie, Chingford, Essex.

REPORTS RECEIVED.

Reports have been received from the Rev. W. H. Blake and A. Inman of the Diocese of *Madras;* C. David, R. H. Duthy, F. D. Edresinghe, F. Mendis, T. Mortimer, J. Peter, C. Senanayaka and A. Vethacan of *Colombo;* W. H. Gomes, W. Howell and J. Perham of *Singapore;* W. Brereton of *North China;* W. Schierhout of *Capetown;* J. Jackson, C. Johnson and S. M. Samuelson of *Zululand;* W. H. R. Bevan, W. T. Gaul, G. Mitchell and J. Widdicombe of *Bloemfontein;* H. Adams, C. Clulee, F. Dowling, J. R. Richardson, A. Roberts, H. Sadler and C. P. Wood of *Pretoria;* H. H. Brown of *Auckland;* W. Anderson, R. Lonsdell and T. A. Young of *Montreal;* E. S. Stubbs of *Algoma;* A. Jamieson of *Huron;* R. Richardson of *Nova Scotia;* C. Jeffery of *Newfoundland,* and W. J. H. Banks of *Jamaica.*

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MONTHLY MEETING.

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DEPUTATIONAL ARRANGEMENTS, 1884.

Arrangements have been made for the Visits of the Society's Representatives to the following Archdeaconries:—

No.		
	Rev. T. ABRAHAM.	
3	York and Ripon	Dec 1—19.
	Rev. W. BECK.	
3	York and Ripon	Dec. 1—19.
	Rev. E. B. BHOSE.	
4	Stafford	Dec. 1—8.
18	Stoke	,, 13—22.
	Rev. G. BILLING.	
33	Nottingham	Dec. 1, 2.
21	Canterbury	,, 6—16.
	Rev. DR. CLAY.	
20	Berks (Reading)	Dec. 1.
	Rev. W. H. COOPER.	
42	Macclesfield	Dec. 1—8
32	Norfolk	,, 13—19.
23	St. Alban's	,, 21.
	Rev. W. STEWART DARLING.	
17	Salisbury	Dec. 1—15
21	Canterbury (Bexley)	,, 21.
6	Westmorland (Kendal)	,, 28.
	Rev. J. D'OMBRAIN.	
23	St. Alban's	Dec. 1—22
	Rev. F. W. T. ELLIOTT.	
38	Kingston	Dec. 7.
21	Canterbury (Teynham)	,, 14.
36	Bucks	,, 21.
	Rev. J. ELLIS.	
34	Colchester	Dec. 2—16.
	Rev. E. J. FESSENDEN.	
28	Coventry	Dec. 1—6.
10	Chester	,, 7, 8.
3	York (Hull)	,, 13—19
35	Surrey (Weybridge)	,, 21.
	Rev. W. FLOYD.	
26	Bristol	Dec 1—5.
27	Wells	,, 6—15.
	Rev. W. E. GLASCOTT.	
36	Bucks	Dec. 1—8.
7	Ely and Peterborough	,, 13—18.
34	Colchester (S Walden)	,, 21
	Rev. J. GRIBBLE (*Niagara*).	
15	Liverpool	Dec. 6—19.
	Rev. J. B. GRIBBLE (*Goulburn*).	
14	Truro	Dec. 1.
	Rev. A. W. HADLEY.	
25	Lincoln	Dec. 1.
1	Oxford	,, 2—12.
35	Surrey (Frimley)	,, 14.
	Rev. DR. HALES.	
20	Berks (Reading)	Dec. 1.
	Rev. S. COODE HOBE.	
8	Wilts	Dec. 1—9
19	Winchester (Southampton)	,, 12.
21	Canterbury (Margate)	,, 14, 15
20	Berks	,, 21.
	Rev. S. G. LINES.	
43	Newcastle	Dec 1.
2	Manchester	,, 6—15.
	GEN. LOWRY, C.B.	
43	Newcastle	Dec. 1.
19	Winchester (Southampton)	,, 12.
	Rev. G. A MAHON.	
26	Bristol (Swindon)	Dec. 14.
	Rev. A. E. MOORE.	
10	Chester	Dec. 16—23.
	Rev. J. PADFIELD.	
7	Ely and Peterborough	Dec. 1.
10	Chester	,, 2—16.
38	Rochester	,, 21.
	Rev. G. PURDUE.	
20	Berks (Reading)	Dec. 1.
	Rev. J. H. TAYLOR.	
1	Oxford	Dec. 1.
20	Berks	,, 7, 8, 9.
46	Worcester	,, 13—16.
	Rev. J. TAYLOR.	
20	Berks	Dec. 1—9.
27	Wells	,, 13—22.
	Rev. G. L. TOWERS.	
29	Stow	Dec. 1—6.
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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

DECEMBER 1, 1884.

THE SEABURY CENTENARY.

INTERESTING CEREMONIES AT ABERDEEN.—THE CONNECTICUT PASTORAL STAFF.—PROFESSOR GRUB'S HISTORICAL PAPER.—THE SOCIETY'S CONVERSAZIONE.—THE CENTENARY IN ST. PAUL'S CATHEDRAL.—THE ARCHBISHOP OF CANTERBURY'S SERMON.

LAST month, in giving some account of Bishop Seabury and the Centenary Commemoration in Aberdeen, we printed part of the remarkable sermon preached in St. Andrew's Church in that city, on Tuesday, October 7th, by the Bishop of Connecticut. On the afternoon of that day there was a large banquet, and on the following day several interesting events took place. In St. Andrew's Church a chalice and paten were solemnly presented to the Bishop of Aberdeen, as representing the Church of Scotland, from the Diocese of Connecticut. At a Synod of the Scotch Bishops held immediately afterwards, congratulatory addresses were exchanged between the two Churches of Scotland and the United States, after which a pastoral staff was presented to the Bishop of Connecticut, who, in accepting it, said:—

"There were times and things concerning which words utterly failed, and must fail, to give utterance to the feelings of the heart, and this, let

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him say, was one of those times—a day that he could never forget, a day for which—though most unworthy of what had been given him—he must always feel the devoutest thankfulness to Almighty God. A hundred years ago they gave his great predecessor there in Scotland the office of Bishop in the Church of God; and now that day, a hundred years after, in the fulness of their loving hearts and kindly remembrance of that great act, they gave Bishop Seabury's successor the sacred symbol of that high office in the Church of God. He only wished it were given to worthier hands, but he could pledge himself to this, that to his successors as they followed him year after year, and, if God so willed, century after century, the staff would be handed down as a most sacred deposit and memorial. It would drop from many a hand before another hundred years went by and there would be another gathering there in that place of sacred memories, but the office of which the staff was the symbol—that office, he thanked God, never died. Men passed away, the office lived on, and though many hands that would hold it might by that time be folded in the sleep of death, he trusted that, when the hundred years came round again, his successor might come there as he, Bishop Seabury's successor, had come, to offer to the Bishops of the Scottish Church, to its clergy and its faithful laity, the assurance of their deep love and undying gratitude that they were bound together in one common bond of one holy faith, and in a common love of one living Lord and of each other. He trusted that day would show the whole world, as this day had done, how good and joyful a thing it was for brethren to dwell together in unity."

During this reply the Bishop of Connecticut was deeply affected, and especially at its conclusion.

In the afternoon of the same day a Conference was held, and was largely attended, at which several papers were read and speeches delivered.

The following paper by Dr. Grub, Professor of Law in the University of Aberdeen—the ecclesiastical historian of Scotland—is of lasting historical interest:—

"The consecration of Bishop Seabury is the most interesting and important event connecting the history of the American and Scottish Churches, but it was neither the first nor the last link in the connection. In the beginning of the reign of King Charles II., the great want of the Church in America—that of a resident Bishop—drew the attention of Lord Clarendon. This statesman, who had done so much for the restoration of the Church in England, was desirous of extending the blessings of the Episcopate to America by the appointment of a Bishop for Virginia. Dr. Alexander Murray (probably a Scotchman), a clergyman who shared the exile of his sovereign, was chosen for the office, but, for some reason not satisfactorily explained, the scheme was abandoned. In the early part of

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the reign of King William, Dr. Compton, Bishop of the See of London, resolved to appoint a Commissary for Virginia. The person selected was Dr. James Blair, a clergyman ordained by a Scotch Bishop, and formerly minister of Cranston, in the Diocese of Edinburgh. During the troubles caused by the imposition of the Test Act, he retired to England. At the request of Bishop Compton he went as a Missionary to Virginia in 1685, and the experience which he acquired fitted him admirably for the office to which he was afterwards appointed. He discharged the duties of Commissary with zeal and efficiency, and by his means a college was established at Williamsburg. In a document signed by Dr. Blair and the clergy of Virginia in June 1696, the names of five of the fifteen subscribers were undoubtedly Scotch. It was a different cause which led thither one of the most distinguished of the Scotch Missionaries. George Keith was a native of Aberdeen, and educated at the University there, Gilbert Burnet being one of his fellow-students. He was a Quaker in early life, and an associate of the well-known Robert Barclay of Ury. Keith went to Pennsylvania in 1699, and was one of the most active preachers of his sect. Having been led to see their delusions, he returned to England, conformed to the Church, and received holy orders from Bishop Compton in 1700.

"He was the first Missionary sent out by the Society for the Propagation of the Gospel in Foreign Parts, and sailing for America he became famous for his zealous defence of the truth. He returned to England in 1704, and died in 1716.

"The Society for the Propagation of the Gospel were desirous to obtain a Suffragan Bishop for America, and in the latter years of Queen Anne's reign the erection of several bishoprics in the colonies was contemplated, but the death of the Queen and the accession of a foreign dynasty, which knew nothing of the Anglican Church, and which pursued a policy opposed to its best interests, were most unfavourable to the cause of American Episcopacy.

"The Propagation Society continued to send out many zealous Missionaries, among whom Scottish names were still frequent. In the year 1719, Timothy Cutler was appointed Rector of Yale College, Newhaven, in the State of Connecticut, which was mainly a Congregational institution. The college library contained the works of some of the chief Anglican divines, and from these and other sources the Rector and his friends were led to study the points in which the Church of England differed from the body in which they had been brought up. The result of these studies was their conviction of the invalidity of the ordination which they had received. They resigned their offices in 1722, and crossed the Atlantic to apply for holy orders at the hands of the English Bishops. Cutler and his associates —Samuel Johnson, James Wetmore, and Daniel Browne—were ordained deacons and priests, and all, except Browne, who died in England, returned to America, and received the charge of the English Missions at Boston, Stratford, and New York. Their conversion excited great attention. The efforts to obtain an American Episcopate were continued during the greater part of the eighteenth century, the Bishops, as a body, being favourable to

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the attempt. But every endeavour in the right direction was thwarted by the indifference of statesmen in England, and the hostility of the Dissenters both in England and America. When the War of Independence broke out, farther proceedings became utterly impossible. As soon, however, as hostilities ceased, the attempt was renewed, and foremost among those who now exerted themselves in the good cause were the clergy of Connecticut. In March 1783 they met at the village of Woodbury, in the house of one of their number. 'The house,' says Dr. Beardsley, 'is still standing, an interesting relic and reminder of an important event which was the head of a great epoch in American ecclesiastical history.' Those present selected two clergymen to go to England for the purpose of obtaining consecration. One of the two declined on account of age and infirmity. The other, Dr. Samuel Seabury, was willing to accept the commission. He was the son of Samuel Seabury, a Missionary of the Propagation Society, and a native of Connecticut, born on St. Andrew's Day, 1729. As was not uncommon at the time, while preparing for holy orders he studied medicine. When he crossed the Atlantic, he attended some of the medical classes in the University of Edinburgh. 'The story,' says Dr. Beardsley, 'has often been told that one Sunday after his arrival he inquired of his host where he might find an Episcopal service. The penal laws were then in force. His host replied—"I'll show you; take your hat and follow me, but keep barely in my sight, for we are watched with jealousy by the Presbyterians." He led him through winding narrow lanes and unfrequented streets, and finally disappeared suddenly into an old building several stories high, followed by Seabury, to an upper room, where a little band had gathered to worship.' Seabury was ordained on St. Thomas's Day, 1753, by the Bishop of Lincoln, and was afterwards advanced to the priesthood. Returning to America, he became one of the Society's Missionaries, first in New Jersey, and afterwards in the State of New York. When the troubles of the Revolutionary War began, he adhered firmly to the Crown. He suffered, in consequence, imprisonment for eight months, and had finally to retire for safety to the city of New York, then held by the Royal Army. In December 1777 the degree of Doctor of Divinity was conferred upon him by the University of Oxford. Dr. Seabury, as has been mentioned, agreed to accept the arduous office to which he had been elected by the clergy of Connecticut, and his instructions authorised him, if he failed in obtaining consecration in England, to apply to the non-juring Bishops of Scotland. Furnished with the requisite testimonials, Dr. Seabury sailed for England, and arrived in London in July 1783. The two Archbishops were desirous of complying with the request of the American clergy, but political difficulties connected with the oath required by the English Ordinal, and the apprehensions of objections on the part of the State of Connecticut, stood in the way. After spending more than a twelvemonth in unavailing efforts to overcome these obstacles, Dr. Seabury determined to apply to the Scottish Bishops. Circumstances in the meantime had occurred which prepared the way for a favourable consideration of his case in Scotland. The Episcopal Church of that country had been brought by the persecuting statutes into a state of

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the utmost poverty and affliction. There only remained about forty presbyters and deacons and four Bishops, viz., Bishop Kilgour of Aberdeen, the Primus; Bishop Petrie, of Moray and Ross; Bishop Rose, of Dunkeld and Dunblane; and Bishop Skinner, Coadjutor, of Aberdeen. On the 31st of August, 1784, Dr. Seabury wrote to Dr. Myles Cooper, an old friend and fellow-sufferer in the same cause, now a clergyman in Edinburgh, requesting the aid of the Scottish prelates. 'I apply,' he said, 'to the good Bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the Episcopal succession to the Church of Connecticut, they will, I think, do a good work, and the blessings of thousands will attend them, and perhaps for this cause, among others, God's providence has supported them and continued their succession under various and great difficulties, that a free, valid, and purely ecclesiastical Episcopacy may from them pass into the Western world.' Dr. Cooper transmitted this letter to the Primus, and the Scottish Bishops had to give a formal answer. They complied, and it was arranged that the consecration should take place at Aberdeen, on Sunday, November 14th. There, accordingly, Dr. Seabury was consecrated by the Primus, Bishop Petrie, and Bishop Skinner, the Coadjutor of Aberdeen, preached the sermon. Alexander Jolly, afterwards the saintly Bishop of Moray, held the book while the solemn words of consecration were pronounced, and was the first to receive the Episcopal benediction of the American prelate. The place of consecration was the upper room of a house in a narrow lane between Broad Street and North Street, then, as now, known by the name of Long Acre. The members of the Episcopal Church could not venture to erect a building for the exclusive purpose of divine worship, and the house was used partly as a chapel for the congregation under the special charge of Bishop Skinner, partly as the dwelling-place of the Bishop himself. The building does not now exist, but on its site a chapel for the same congregation, since known as that of St. Andrew's, Aberdeen, was erected in 1795. That chapel was never consecrated, and when the present St. Andrew's Church was built in 1817, the former building was sold to the Wesleyan Methodists. On their leaving it, it was used, as it still is, for commercial purposes. On the day following the consecration, the Scottish Bishops and Dr. Seabury met in Synod and agreed to certain articles, intended, as the document itself bore, 'to serve as a Concordat or bond of union between the catholic remainder of the ancient Church of Scotland and the now rising Church in Connecticut.' The articles contained a declaration to the effect that, 'as the celebration of the Holy Eucharist, or the administration of the Sacrament of the Body and Blood of Christ, is the principal bond of union among Christians, the Bishops aforesaid agree in desiring that there may be as little variance here as possible, and although the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect which is the pattern the Church of Scotland has copied in her Communion Office.

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On Bishop Seabury's return to Connecticut, he was met by the clergy of the diocese. They presented an address expressive of their thankfulness for what had been done for them, which stated that, 'wheresoever the American Episcopal Church shall be mentioned in the world, may this good deed which they (the Scottish Bishops) have done for us be spoken of for a memorial of them.' Reference was next made to the consecration of Bishop White and two other American Bishops in the Chapel of Lambeth Palace, in the years 1787 and 1790, and to the entire union effected afterwards between Connecticut and the other dioceses of the United States. In order to bring about that union, Bishop Seabury and his clergy, with considerable hesitation, agreed to the admission of the laity into the General and Diocesan Conventions, which form so important an element in the constitution of the American Church, and the other dioceses on their part agreed to adopt for the whole Church a Communion Office in its main features the same as the Scottish Liturgy. A graceful reference to the gifts which America received from Scotland had lately been made by the Bishop who now fills the chair of Seabury. The intercourse between the two Churches did not cease with the consecration of Seabury. Dr. Hobart, Bishop of New York, spent Christmas of 1823 in Edinburgh, and during the Epiphany he was the guest at Aberdeen of Bishop William Skinner, the son and successor of the consecrator of Seabury. Bishop Jolly came from his secluded residence at Fraserburgh to visit him, declaring that, rather than miss the meeting, he would make a six days' journey on foot. Dr. Hobart, who was greatly impressed with Bishop Jolly, said of him that 'in our new country we have no such men, and I could not have imagined such without seeing him. The race, I fear, is expired, or expiring, even among you.' Eighteen years after, Bishop Doane, of New Jersey, came to England. This was in 1841. But more important than the actions of individual Bishops are the canonical resolutions of the Episcopate and of the Church. In 1839, Dr. Griswold, Presiding Bishop of the American Church, addressed a communication to the Primus and Bishops of the Scottish Church assembled in Synod at Aberdeen. He mentioned that the House of Bishops in America had adopted a resolution declaring it to be essential to the discipline of the Church that no clergyman from a foreign Episcopal Church should be received into union in the United States without a formal dimissory letter from his foreign Bishop, and that the same rule should be applied in the other case. The Scottish Bishops accepted this rule of inter-communication. Canon XVIII. of the present Code of Scottish Canons expressly declares—'The Episcopal Church in Scotland recognises as in full communion with herself the Churches of England and Ireland, the colonial and other branches of the same Churches, and the Protestant Episcopal Church in America.' In concluding, Dr. Grub referred to the celebration in America and in Scotland of the centenaries of Bishop Seabury's election and consecration. He was informed that the centennial anniversary of the consecration, November 14th, 1884, was to be observed with due solemnity in Connecticut and in other American dioceses, and in Scotland, he said, that day would not be neglected."

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In London the Centenary of Bishop Seabury's Consecration was kept in a most solemn and appropriate manner on the day itself, November 14th. On the previous evening the President and Standing Committee of the Society received the American Bishops and a large circle of friends at the Westminster Palace Hotel. The Archbishop in a few cordial words welcomed the American prelates who were present, and spoke of the deepening love that bound together the Church of England and that of the United States. Short replies in a strain of similar warmth were made by the Bishops of Minnesota, Fond-du-lac, and Albany.

On Friday, November 14th, a service was held in St. Paul's Cathedral, which will not be easily forgotten by those who had the happiness to be present at it.

Before the service the Bishops, with their chaplains, the Cathedral clergy, and the choir, proceeded to the west door to meet the Archbishop.

After Morning Prayer, the Holy Communion was celebrated by the Bishop of London, the sermon being preached by the Archbishop of Canterbury.

His Grace took as his text, Numbers xxvii. 16, 17: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation," and in the course of his eloquent and powerful sermon, which was well heard by the vast congregation, during almost an hour, told the story of Seabury's consecration:—

"Owing to various causes, and partly by our policy at home, the great American States had been kept until nearly a century ago dependent for their Church government, as in other ways, upon England. The 3,000 miles of ocean was a wide space between Christian flocks and their bishops; ordinations were only held in England at heavy cost and many perils; confirmations there were none; ruling and direction were wanting; and little by little the Church was drooping into decay—'our scattered, wandering, and sinking Church' were the pathetic words in which they described their own condition. Tracing the growth of their strong desire to build up the Church in that land on sure foundations, the preacher described the views of two different parties among them, the one, despairing of assistance from the Mother Church, advocating the appointment of titular bishops, the other more hopeful of the result of an appeal to the bishops of England to give their succession to those who, if no longer fellow subjects, were fellow Christians and fellow Churchmen. But to that appeal there was no answer. The movement was described in not intemperate language by a

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contemporary, who confessed himself at a loss to understand why considerations of a purely political kind should have such influence upon English bishops as to render them passive spectators of the destitution of their American children. We now knew that this was not the case. Showing what influences were at work to prevent those who would have been ready to accede to the wishes of the American Churchmen from doing so, he pictured next the state of that Church of Scotland, whose 'shattered remains' legislation had recently attempted to annihilate, to which Seabury, denied what he sought in England, then turned for help. While our Lord Chancellor was instructing the House of Lords that the episcopal clergy for other countries must be ordained by English or Irish prelates only, the feeble remnant of the Church of Scotland was facing the crisis in the affairs of the Church of the future. Humbly and with full knowledge of what they were doing, they laid their hands on the chosen man in the 'upper chamber,' and imparted to the New World the gift, in their own words, of the 'free, valid, and purely ecclesiastical episcopacy.' The man was worthy for whom they did this. He had been characterised as a simple, grand, conciliatory, uncompromising man. His noble portrait answered to the double antithesis; the expression was gentle of features which had no slight stamp of the heroic; he had the courage of humility, he was honest, patient, ready to put himself out of sight, if the cause could be better served by his being forgotten. The gifts which move personal enthusiasm seldom accompanied so solid a nature, yet strangely as it sounded, we heard that his preaching to an amazing throng of people on the Atonement was so exciting, that it was almost impossible to restrain the audience from loud shouts of approbation. In that conciliation without compromise, the yielding, unyielding, elastic spring, never withdrawn, never rigid, was the image of his action."

After sketching the personal trials and sufferings which Seabury endured for conscience' sake, and the changes which God had wrought in the Church, the Archbishop, in conclusion, asked his auditors to consider the lessons suggested by the events they had met to commemorate.

In connection with an occasion, which may be almost called historic, it is right to record the names of the Bishops who took part in this solemn service. In addition to the Archbishop of Canterbury and the Bishop of London, there were the Bishops of Durham, St. Alban's, Oxford, Chichester, Ely, Rochester, Lichfield, Truro, Colchester, Edinburgh, Aberdeen and Orkney, Glasgow, Brechin, Argyll and the Isles, Antigua, Nassau, Maritzburg, Sierra Leone, Travancore and Cochin, Minnesota, Fond-du-lac, and Albany; and Bishops Mitchinson, Titcomb, Tozer, and Staley.

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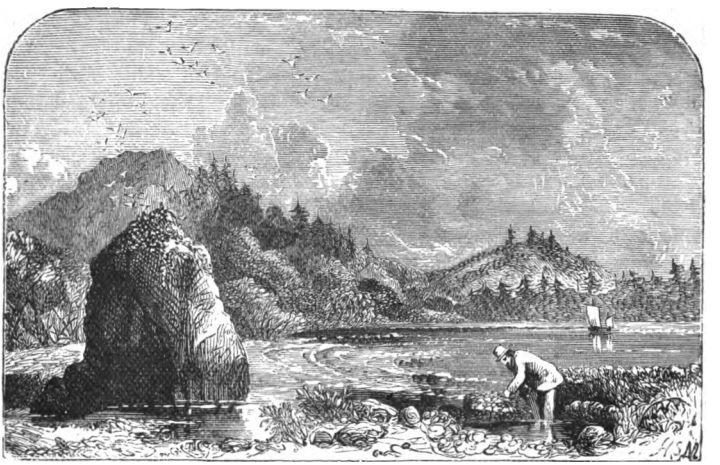
A VISIT TO NORFOLK ISLAND.

BY A NAVAL OFFICER.

THE PITCAIRNERS.—THE MELANESIAN MISSION.—THE REV. G. H. NOBBS.

ABOUT noon, as H.M.S. ——— was bowling along at the rate of eight knots, close-hauled, with a stiff topgallant breeze, land was reported on the weather bow.

It being specially desirable to communicate that evening, steam was shortly after raised and sails furled, the anchor being let go about 4 P.M. in one of the two exposed and uncertain anchorages which the island possesses.



COAST SCENE, NORFOLK ISLAND.

Our stay being entirely dependent on the weather, the writer and a messmate obtained leave at once, and landed in one of the whale-boats belonging to the island, determined to see as much as possible of a place to which such great historical and present interest is attached. The historical interest is due to the fact that most of its actual inhabitants are descendants of the mutineers who seized H.M.S. *Bounty* in 1790; added to this it has a present interest in the peculiar nature of its

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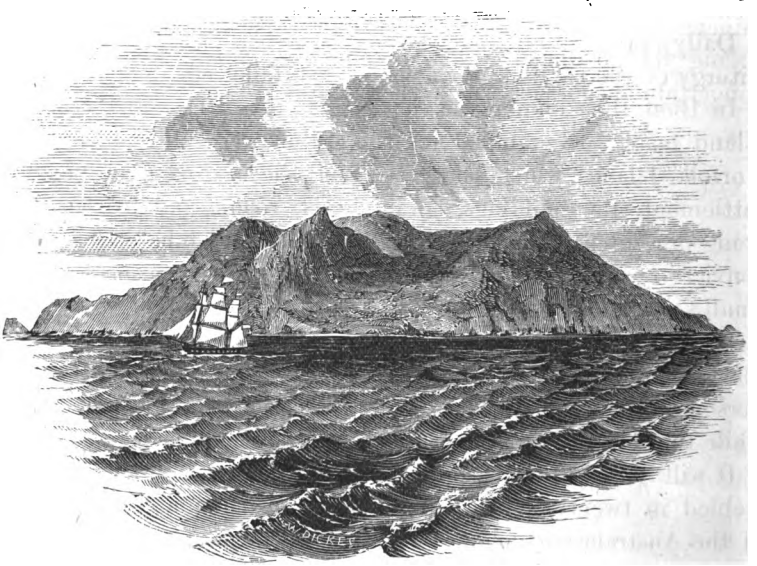
people, and also from the fact of its being the head-quarters of the Melanesian Mission under Bishop Selwyn. A brief *résumé* of the history of its people may be of interest to those who are not acquainted with a now well-nigh forgotten page in the history of our Navy.

A portion of the officers and men of H.M.S. *Bounty* mutinied, turned the commander, with the loyal part of her crew, adrift in an open boat (from which, after a 3,000 miles' voyage, and much suffering, they landed at Timor), and carried the ship to Tahiti.



PITCAIRN ISLAND.

From thence one midshipman and eight men, accompanied by six Tahitian men and twelve women, sailed the ship to Pitcairn Island, on which she was wrecked. Within ten years but one man, John Adams, with the Tahitian women and some twenty fatherless children, survived the scenes of violence and bloodshed which ensued after their arrival on the island. This half-educated seaman (for he had never been to school) was deeply impressed with a sense of his responsibility towards these persons, between the ages of five and fifteen years,

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growing up around him untaught, uncared-for, and in ignorance of the God who made them. From the example of their heathen mothers they would probably in a few years have become confirmed idolaters. The only books saved from the wreck were the ship's Bible and Prayer-book. These he commenced reading and copying; and being a man of good natural ability, he was soon able to read with facility.

After much earnest prayer he set to work, teaching the children not only reading and writing, but, above all, "the unsearchable riches of Christ," and ere long peace and contentment reigned on this rock of the West.

Daily prayers and Sunday observance became the rule, the Liturgy of the Church of England being followed.

In 1856, their numbers having increased to 194, and Pitcairn Island being too cramped for them, they were all removed to Norfolk Island, which had previously been used as a penal settlement, the buildings, landing-jetty, roads, and live stock being presented to them by Government. They inhabit the old convict town, and subsist by agriculture, stock-raising on a small scale, and by whale-fishing.

In 1858 two families returned to Pitcairn Island, and in 1863 four more followed their example—a total of about forty persons. Since then these have increased to 198 persons, while the inhabitants of Norfolk Island now number 476.

It will be seen that in both islands the population has about trebled in twenty-eight years, being at nearly double the rate of the Australasian colonies, if we neglect the increase due to immigration. Families are still exceptionally strong numerically, but the older generation have such a marked superiority in physique over the younger one that the difference strikes the most careless observer. A schoolmaster appointed by Government undertakes the education of the children, with, so far as I could learn, fairly satisfactory results, though of course in such a small community, and with so small a scope for advancement, emulation is most difficult to maintain, this difficulty being greatly increased by the very lethargic character of the people, parents and children alike.

The coast is rocky, landing being only possible in two places,

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unless indeed the water happens to be dead smooth, an event which only occurs once in a twelvemonth, fringing reefs projecting in most places. On a previous visit the ship had sailed completely round the island, so that we had a good opportunity for observing its natural beauties. The sea is faced by precipitous red-coloured cliffs, over which fall several small streams, forming cascades of much beauty. The cliffs are topped by lovely grass downs, forming a most perfect natural pasturage, studded with fine timber; the gullies and slopes of the high hills are covered with thick scrub, bushes, tree ferns, and

COAST OF NORFOLK ISLAND.

guavas, while the downs are sprinkled with white oaks and the stately pine peculiar to the island, and bearing its name.

The principal products are: kumeras (the New Zealand sweet potato), yams, maize, potatoes, kitchen-garden stuff, apples, Chinese date-plums, rose-apples, bananas, and oranges. Out of a total acreage of 8,600, only 150 acres are under cultivation at present, the rest being in pasture. The live stock number 2,000 sheep, 1,346 horned cattle, and 267 horses, besides a very large quantity of turkeys, geese, ducks, fowls,

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&c. The waters abound with excellent fish, and the land with some fifteen species of birds, among which pheasants and pigeons afford some sport for the possessors of guns. At the time of our visit the settlers had run out of both shot and fishing-hooks, so that the denizens of air and water were having a quiet time.

The present government of the island is by a magistrate elected annually, important questions being discussed by a general assembly of all the male inhabitants over twenty-five years of age, which meets once a quarter; and so well does this plan act in some respects, that no case of fighting has occurred for five years, and fines for minor offences have been most rare. This assembly enacts laws which only become valid on receiving the approval of the Governor of New South Wales, who is also Governor of Norfolk Island.

The only tax at present is one of fifteen shillings per mensem on each family, which goes to the medical officer.

On our boat nearing the landing-place off the town, we saw a solid, well-built jetty, somewhat out of repair, standing out at right angles to the shore, and extending nearly to the outer edge of the reef. Beside it a gap in the latter, about fifteen yards wide, gave entrance to a boat, the surf roaring and breaking in huge masses on either hand. Alongside the jetty, though the seas rose and fell many feet, they did not actually break, and for the young and active a landing was easy.

We were all greeted warmly by the genial settlers, and I was touched to find how some very little kindness, shown to those who came aboard the ship during our flying visit last year, had been remembered, especially the present of a parcel of books and papers, which seemed to have been much valued, quite a crowd pressing round to thank me for them. On our leaving they loaded us with oranges, bananas, &c., and took every means to show their gratitude, pressing the loan of their horses upon us, and offering to ride anywhere as our guides, many competing for the pleasure of putting us up for the night, if we could only stop. It was not long ere we were mounted, and with two pleasant fellows in company, we rode off at a gallop for the Mission station, racing over the glorious upland downs,

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passing pretty, well-built houses studding the country, in which some of the more prosperous families lived, and every moment opening up some fresh beauty.

For a mile we rode under a grand avenue of pines, the road being kept in good order by a system of "*corvées*," every male inhabitant of the island giving three and a half days' labour per month for six months in the year to these and other public works. We found the station of the Melanesian Mission to be a large area inclosed in a neat fence, containing sufficient ground under cultivation for the use of the members, houses for the Missionaries—with large rooms or wards for the natives—attached to each: a big schoolroom, one or two smaller class-rooms, and an exquisite little chapel.

Before describing what we actually saw, it will be well to detail briefly the working of this Mission, which is, I believe, unique in its system. Its field consists of the Solomon and Banks Islands, with a small portion of the Northern New Hebrides group, these being at present untouched by any other Missionary Society. Having personally visited these and nearly every other group of islands in the Western Pacific during the past three years, I speak from experience when I say that the field of the Melanesian Mission has, on the whole, almost *the* worst climate in these seas; the very few resident white traders are mere wrecks of humanity, intense heat and rain being the rule during most of the year, whilst the dense, rank vegetation, and steep, rugged character of the islands, render movement in them most difficult. Added to this, the inhabitants, who come under the head of Melanesians, bear the worst reputation for cannibalism, treachery, and cunning—a dwarfish race, with stout bodies and limbs, woolly hair, coarse features, and nearly naked. They are fierce fighters among themselves, and in some cases have even ventured out in their huge war-canoes to attack small trading craft. They are good navigators, building fine canoes, and very fair houses; and one of their principal occupations and amusements is "head-hunting."

The above must be taken as a very general description, for of course in such a vast field of operations as that of the Melanesian Mission, every group, and almost every island, has

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its own marked peculiarities; indeed one of the chief difficulties in the work of the Mission is that nearly every island has a different dialect, often quite incomprehensible to its neighbour.

The Melanesian Mission may be briefly described as follows. Bishop Selwyn, as head, is supported at present by seven ordained clergy, and one lay helper; these reside during half the year (the hot and hurricane season) at Norfolk Island; during the cooler season they are stationed at different islands in the Mission field. Norfolk Island is used as a training-school for youths and girls between the ages of twelve and twenty-two, who, when considered fit, return to their own islands as teachers, catechists, and, in time, ordained priests. The *Southern Cross*, the steam Mission yacht, makes two trips each year, taking all but one or two of the Missionaries to the islands about March or April, and returning with them about December, one clergyman at least being always left in charge of the training work at Norfolk Island.

On each trip a certain number of trained native teachers are taken back to their islands, while their place is again occupied by younger lads coming south to be taught. The whole system is of course voluntary, and appears to be popular, for many chiefs and leading men of villages ask to have their children taken.

As very early marriages are the rule, no unimportant part of the Missionaries' labours is the arranging of suitable matches between the youth of both sexes before they return, for this insures the important advantage of husband and wife sharing the same faith. It says much for the discretion used that an unhappy marriage is most rare.

While at Norfolk Island, the pupils are taught a common native language, "Motu," which they pick up quickly, and also, of late years, English; but this they find great difficulty in learning.

Reading, writing (in Motu), a little simple arithmetic, singing, and cricket, are also taught; the latter they play eagerly, and with sufficient skill to beat the settlers, and often a team of man-of-war visitors. Some of the Mission clergy have held high places in their school and University elevens.

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On a young married couple returning to their old savage home from Norfolk Island, they are installed by one of the Mission clergy as teachers in their village, some children got together, and a start made with school under the clergyman's supervision.

Owing to the large and scattered population, the small number of clergy, and the limited time available, such supervision must necessarily be brief, and it says much for Norfolk Island training that these young teachers do in nearly all cases gather, and keep together a fairly large class of pupils during the enforced six months' absence of the Missionary. I was told of one village in which a lad of 17, with his wife, had been landed, but considered too young to be made a regular teacher. When visited six months afterwards, it was found that they had instructed regularly a class of fifteen, and presented six adults fairly grounded in Christianity as candidates for baptism.

The life of the Missionaries themselves, when in the islands, must necessarily be rough in the extreme—living in native huts, with often but little else than native food, trusting to the good will of the islanders and their canoes for locomotion; often in peril of their lives from opposing war-parties, or from the revenge of some chief smarting under the abuses and outrages incidental to the labour traffic. Not long ago one of the boats of a man-of-war surveying schooner, while running along a coast on which they could not land with safety, saw a white-clad figure waving to them from the beach. Presently it waded out over the reef, and striking boldly through the surf, came on board to perform Divine service on Sunday. This was Bishop Selwyn.

The leading features of the Melanesian Mission may then be summed up as: careful instruction at a distant training centre of a native agency through whom the work is carried on; afterwards a close personal supervision during some months of each year of these native agents, in time leading up to an ordained native ministry. Four are already in orders. Such being the system, it may now be interesting to tell what we saw in our visit to its head-quarters.

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Dismounting at the house of the senior Missionary, and tying our horses up to the fence, we met with a most cordial welcome, and as it was growing rapidly dark, we started at once for the round of the Mission buildings. First entering the chapel—built in memory of the late Bishop Patteson—we found ourselves admiring a building which for chaste beauty and taste certainly cannot be equalled in the Australasian colonies, the stained-glass windows, and pavement of inlaid marbles, though on a small scale, being well-nigh perfect. But what struck us most was a little group of four woolly-headed savages—such as we had often seen stark naked in their own islands, armed with clubs, spears, and guns, seeming to live only for head-hunting. These were now grouped round the organ, on which one of their number was playing perfectly a grand old hymn tune with which we were most familiar.

The contrast between these lads, singing reverently and musically in that lovely church, with the evening sun streaming in through the stained-glass windows (given in memory of those who, but a few years ago, had been martyred by their countrymen), the contrast between these and their brethren as we had seen them—chanting weird, harsh ditties to their savage dances—was one I shall never forget.

To the aged Rev. G. H. Nobbs the islanders owe much, for, in addition to his ministerial duties, he exercises a very beneficent despotism. He brings his old experience as a naval officer to bear, deciding when it is wise, and when not, to attempt whaling, and in a thousand ways he makes the influence of a Christian gentleman and seaman, and of a decided character, felt by them. All this is now almost a thing of the past, and there seems no one to take his place! It may be said that the Melanesian Mission should do so. But their work lies far away; the Mission clergy at Norfolk Island are constantly changing, and though they take all Sunday and other services, baptisms, marriages, burials, &c., for the settlers, as a voluntary addition to their own labours, they are unable to exercise the supervision and direction of temporal matters which is so much needed.

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NOTE.—The Society has for many years granted £50 annually towards the salary of the Rev. G. H. Nobbs. For several years the Society also made annual grants to the Melanesian Mission. A sum of £2,000 towards the cost of the Patteson Memorial Church was granted by the Society from the fund which it was enabled to raise as a memorial of the martyred Bishop. £1,500 from the same fund was applied to the cost of the Church ship, *The Southern Cross*, and the remainder, some £3,500, was voted to the endowment of the Mission.

KALSAPAD.

THE GROWTH OF THE MISSION.—SELF-HELP IN NATIVE CHURCH FINANCE. — A DARK PICTURE. — SCATTERED FLOCKS

FROM Kalsapâd (one of the two great Missions in Cuddapah, in the Telugu country, in the diocese of Madras) we have received fresh news of the growth of the work.

Last February we were able to publish a most interesting account of this field from the Rev. A. Inman, the Missionary in charge.

Reporting on the year ending June 30th, 1884, Mr. Inman now shows a still larger number of baptised Christians and catechumens in the Mission than was stated in his former return, when there had been numerous accessions.

The baptised Christians have increased from 1,486 to 1,572; and so far from the ranks of the catechumens being lessened by the number of baptisms, they have increased from 1,318 to 1,494. The growth is thus shown to be progressive as well as large.

A very important feature in the return is the statement that the native contributions during the year amounted to Rs. 804. A native Church cannot become vigorous until it develops a spirit of self-support.

Finance plays no small part in Church work, and great fears were entertained lest some reductions, necessitated by the

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arrangements of the Diocesan Committee, should entail the dismissal of some of the native agents, and give a blow to newly-revived work. It was, however, resolved to carry on the existing agency for at least one year more. Now at the end of the year the result has been such as to justify this course. By the exertions of the congregations, and other help, it has been possible to avoid dismissing a single agent, and the figures given above show that the year has been anything but a fruitless one. Rather there has been much to be thankful for in the extension and consolidation of the work and in the increased liberality of the Christians.

"Every exertion is being made to teach the people to do for themselves as much as lies in their power. Every family is bound to give systematically a small sum monthly to the church fund, and, in addition to this, to aid in the way of voluntary labour towards the building of schools and prayer-houses. In this way we endeavour to create in each and all, however poor, a sense of responsibility, and to enforce the principle of self-support. During the past year the Christian congregations have contributed more than eight hundred rupees in actual cash, a sum considerably in excess of that of previous years, and, considering the real poverty of the people, a hopeful sign of progress. Warm thanks are due to the Society, which has kindly consented to renew its original grant during the ensuing year, and has thus removed a heavy burden.

"There are now forty-nine congregations in the Kalsapâd Mission, possessing altogether a total of 3,066 adherents, of whom rather more than one-half are baptised, and the rest catechumens. In six new villages congregations of catechumens have been received, and placed under instruction. Prayer-houses have been built in them, and schools started. The majority of these new congregations being in the vicinity of older ones, it has not been necessary to find new teachers, the same teacher being available for both the old and the new work, the extension in this way tending also to consolidation. Among the new congregations it is worthy of mention that there is a small body of Mādigas, a class which has hitherto,

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with the exception of an individual here and there, refrained from seeking instruction at our hands.

"The number of adults baptised during the year has been comparatively small, which admits, however, of satisfactory explanation. The older catechumens, who had been under instruction for some years, were almost all baptised with the large numbers admitted to that holy rite in the previous year. The present catechumens are almost exclusively recent converts, and it has always been considered advisable, considering the nature of the work and the class of people, to keep them under probation for at least two years, and this not merely that they may have time to learn the holy truths of their new Faith, but also as a test of sincerity and good conduct.

"The work in this Mission has been so far chiefly among the lower classes, many of whom are brought up in an atmosphere of great wretchedness and moral degradation. Their moral character, as a rule, though not worse than that of the Sudras, whom they serve, is very bad, and ingrained habits of lying and obscene language are not removed in a day. There are, however, among them many who have risen superior to their surroundings, and whose good character and quiet conduct is a matter of astonishment to those who know the usual state of these people. Very remarkable also is the different character of communities of this same class of people in different villages. Whereas in one village the whole body of the Mālas will be given to lying, swearing, quarrelling, and every form of immorality, in another village a community of the same people will be most quiet and orderly. It is from among these latter that we get our staunchest and most satisfactory Christian converts. Inasmuch as, however, very often mixed bodies seek instruction at the same time, it is well that all undergo a sufficient test before admission to baptism.

"With regard to the condition of the Christian adherents as a body, a quotation from an early report of the late Rev. John Clay in reference to these people will, with a little qualification, best suit the purpose. 'Let it not be supposed that the adults, who are reckoned as members of these congregations, manifest the zeal and love of the primitive Christians, and adorn their

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profession by a holy life. Far, far otherwise is the case. A very large number of these seem to me utterly careless about their souls, and so stolid that they appear never to have a thought beyond "What shall we eat?" "Lord, can these dry bones live?" is the question of doubt and despondency that often arises in my mind when thinking of them. Another large class consists of those who have more knowledge of religion, and who seem more impressible, but who certainly do not evince much concern for it. There are others, again, who are decidedly improved in their conduct, and are regular attendants on the means of grace, but who still do not manifest that earnestness which we look for in those who are living the life of faith in Christ Jesus. Some, however, there are—a few here and a few there—who are known by their good works to be disciples of the Blessed Saviour, meek and devout spirits, who find joy in serving the Lord.' This extract will perhaps seem to many a dark picture, but it is probably, therefore, the true one. The many are called, but the few chosen. We have to be thankful that there is an inner body, though perhaps small, of earnest and devout disciples, the salt of the Church, and that the rest, though perhaps weak in faith and frail in conduct, are willing to submit themselves to the instruction and discipline of the Church.

"There is one fact in connection with its Telugu Mission which the Society cannot too earnestly note. Scattered over an immense extent of country in small bodies, the Telugu Christians have enjoyed from the beginning but the scantiest means of grace, and no more of pastoral aid. The occasional visits of a priest three or four times in a year for a day at a time can have little permanent effect in the uprooting of evil habits and the instilling of virtuous principles. The real work of Christian instruction and guidance has been done by the agency of lay teachers, themselves either recent converts or children of the same. The good work that these agents have done cannot be too highly praised, and for such work they are absolutely necessary; but they cannot supply the chief means of grace which the Church dispenses for the life and strength of the soul. A holy life without the aid of the sacra-

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ments even in a Christian land is not an easy task: how much more difficult to babes in the Faith, surrounded by all the deadening influences of heathenism. At the present moment a solitary priest has to dispense the means of grace to 6,000 Christian adherents, divided among nearly one hundred congregations scattered over a district as large as the whole Tinnevelly Mission field, in a part of the Madras Presidency the least touched by civilisation. It is true that this is an exceptional arrangement for a year or so, and that after that two priests will probably divide the charge between them; but can one priest properly cope with even half of the above work? It was not thought so in the early days of the Tinnevelly Mission, when Missionaries were stationed within reasonable distance of each other. I think it only right to warn the Society that I believe the Telugu Christians of their Missions to be suffering for want of those pastoral aids, which a lay agency cannot supply, and to urge the necessity of supplying the want until a native ministry shall occupy the field.

"An increase of ninety-one children in the Day Schools, and of more than Rs. 100 in the Government grant-in-aid, speaks well for the school work of the past year. Twenty-six boys are being trained in the Boarding School, at a cost of less than Rs. $2\frac{1}{2}$ each per mensem. Eleven boys of the Middle School will proceed immediately to the Society's new Training Institution at Nandyal, whence the Mission hopes to receive them again, well instructed in the Faith, and capable servants of Christ. Three Kalsapâd boys are receiving a higher education at the Vepery High School, Madras, from whom we look for great things. A body of 300 adult Readers testify to the good results of the school work of past years.

"Our new schoolroom for the boarders at Kalsapâd—a substantial and pleasant building, erected at a cost of about Rs. 800—was opened on Michaelmas Day last. It remains now to get our village church built as soon as possible. The necessary sum of money has been raised within a small fraction, and the site planted out with trees. The plan for the building is in preparation. The great difficulty lies in getting skill and labour for its construction in so remote a spot.

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"The harvest is great, but the labourers few. On every side these people are calling for teachers. A Missionary stationed at Cumbum, or in its neighbourhood, would find his hands full at once. Just south of it lie our most flourishing congregations, and to the north of it the cry is, 'Come over and help us.' In two or three years' time Cumbum will be connected by rail with Nandyal and Bezwara, thus forming a link between the work of the S.P.G. and the C.M.S., and consolidating the work of the two Societies, a most desirable course, in consideration of future episcopal supervision.

"The present Mission work here, by being almost exclusively among the lower classes, has tended from the beginning to throw an obstacle in the path of the high-caste people; and under the present pressure of work, the Missionary can find little time to attend to anything apart from the Christian congregations. To assist inquirers among the ryots and caste people, I have determined to set apart in the immediate future two of my best catechists to evangelise among them. There is a spirit of inquiry on all sides, which ought not to be neglected.

"It now remains for me to thank the Society most heartily for the encouragement which they have lately given, in the visit to these Missions of the Rev. G. Billing, and the sanctioning of a Training Institution for Telugu Christian youths at Nandyal."

Notes of the Month.

BISHOP CALDWELL sailed for India on November 5th, and we cannot doubt that many prayers have accompanied him. A farewell service—a celebration of Holy Communion—was held in the Chapel at the Society's house on Friday, October 31st, at which the Bishop and Mrs. Caldwell, several members of the Standing Committee, and other friends were present.

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ON November 1st Mr. J. Henry M. Nodder, of St. Augustine's College, Canterbury, sailed from Liverpool for Rangoon, whence he is to go to the Andaman Islands, and start the Mission to their inhabitants and the people of the Nicobars. It will be remembered in how degraded a state the Bishop of Rangoon found these people.

They have no clothing, no houses, no idols, no worship. The women shave their heads, and smear their bodies with a reddish clay, mixed with turtle oil. Round their necks they wear the bones of dead relations.

What a claim have such a people on the Church of Him Who came to seek and to save them that are lost!

IT is hoped that work will soon be begun at Port Darwin, the place in the North of Australia (politically in "South Australia") where a large settlement is rapidly springing up. It will be remembered that in the spring the Society made a grant of £300 to be used either at Port Darwin or in New Guinea. It appears that the Port Darwin work can be taken up first, and the Bishop of Adelaide speaks of his looking forward to sending a clergyman there almost immediately.

BISHOP POOLE, we are very sorry to hear, is ordered by the doctors to leave Japan for the winter. He is likely to go to California for two or three months. We earnestly trust that his health may be benefitted by this change.

IT would be difficult to exaggerate the importance of the announcement which we have received from Bishop Poole, to the effect that,

"The Japanese Government has just issued a Proclamation renouncing its rights to the appointment of Buddhist and Shinto Priests to certain offices, and it is expected to be followed by a Proclamation repealing the edicts against Christianity, and making it one of the tolerated religions.

"God in His providence is plainly working with us."

THE Synod of the Province of Rupertsland (embracing the dioceses of Rupertsland, Saskatchewan, Moosonee, Athabasca, Assiniboia, and the inchoate diocese of Southern

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Athabasca) met at Winnipeg on October 1st, when the Provincial Canons were carefully revised.

IN his Sermon the Metropolitan said that the Society had come forward to help the Church in that province in the most generous and sympathising manner, and with surpassing kindness and consideration:—

"These are not words of flattery for the ears of the Society, but words of sober heartfelt truth from our own hearts. The Society had assisted us in some measure for many years, but as the work of new settlements grew it continuously increased and extended its aid, so that the position we hold in the vast tract of settlement between this and the Rocky Mountains is almost entirely owing to this noble Society. To its help we owed the possibility of early appointments to the Bishoprics of Saskatchewan and Assiniboia. It has also heartily encouraged efforts for endowment, and given at times large special grants for new Mission work."

MAHANORO, the place in Madagascar recently bombarded by the French, is the seaport town to which the Society had determined just before the outbreak of hostilities to send a Mission. Last month we printed a letter from the Rev. J. Coles, of Tamatave, in the concluding paragraph of which he alluded to the starting of this new work, and stated that Miss Lawrence had already settled herself at Mahanoro. Fearing that the news of the bombardment would cause anxiety to Miss Lawrence's friends in England, Mr. Coles sends, in a letter dated September 26th, an account of the affair as given him by a gentleman who was there at the time:—

"A French man-of-war blockading Mahanoro sent her boat to land for some purpose. As she neared the beach the natives opened fire on her, upon which she returned to the ship. Signals were made to the Europeans that a bombardment would take place on the day following. They at once began to take steps to protect themselves, many of them digging holes in the sand, into which they could get to protect themselves from the bursting shells. Miss Lawrence's house is quite close to one of the Hova outposts, so she thought it would be safer if she went into the town to stay with the wife of the British Vice-Consul. The bombardment began from the usual anchorage; in that position the shells did no harm to the European town, but soon the ship moved to the other side of the point of land on which the fort is built. The shells then passing over the fort fell into the European town, and set the houses on fire. A shell came into the house and burst, in which Miss Lawrence had taken refuge; but although much frightened she was not hurt, and soon returned to her own house.

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"I have not heard from the Bishop for some time past, but I have written to ask him to come to Tamatave. The French are most kind to me. Scarcely a day passes but that they send gifts of vegetables, &c., to me."

We hear from the Rev. A. Smith that he reached Madagascar safely on October 10th.

A CONVERSAZIONE and meeting were held on Oct. 21st at Cambridge, in connection with the Society. The proceedings were of an interesting character, addresses being delivered by Archdeacon Emery, the Bishop of Fond-du-lac, and others, and there being an exhibition of various objects illustrative of the religious and the domestic life of foreign races. During the afternoon and evening selections of sacred music were ably rendered.

AT Liverpool the recent Anniversaries of the Society have been interesting and successful, as was that which was held there on October 13th.

The Bishop of the diocese presided both at the morning and evening meetings, and cordially commended the Society, and urged its claims. The meetings were also addressed by Bishop Caldwell, the Bishop of Maritzburg, and Canon Cadman.

CANON CADMAN'S address was of a most important and valuable character, especially as a vindication of the Society's freedom from partisan bias. It has been printed separately, and issued as a pamphlet, which may be obtained at the Society's office. It should be largely circulated.

THE evening meeting was addressed by the Bishop of Fond-du-lac, and the Rev. W. Floyd, of Fiji, in addition to those who had also spoken in the morning.

BISHOP CALDWELL gave an interesting account of the commencement and progress of Missionary work in Tinnevelly:—

"He stated, in the course of his address, that there were 600 congregations in his district, and 44,000 native converts in connection with these congregations. During the time he had been a Bishop he had had the privilege of confirming 5,345 native Christians, and they had also 6,500 communicants. By some persons the native Christians of India were

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regarded as worse than heathens. He would answer that a great part of this feeling was due to English pride of race, which led the people of this country to regard the natives of India with contempt. Making such allowances for the Christians of India as English people were accustomed to make for themselves, he contended that their moral and spiritual condition was satisfactory, and would compare favourably with that of the Christians of Europe. They were better churchgoers, more tolerant as to ecclesiastical differences, more liberal in proportion to their means, and exceedingly temperate, and they saw God in everything."

WE would ask a favour of our readers. Our next number will begin a new year. Is it too much to ask that an effort should be made to increase the circulation of the *Mission Field?* It has increased steadily for some time past, but for the sake of the work it chronicles it should increase far more.

WE need hardly point out how necessary it is to spread information on Missionary matters. Sympathy, prayers, and material help cannot be expected without knowledge. Those who desire the Society's well-being, and hope to see it enabled to carry out the great work which it is called upon to do in all parts of the world, will be doing good work in sending to their friends copies of the *Mission Field*, and endeavouring to increase the number of households, where month by month this record of work abroad may help to stir up and develop the Missionary spirit.

BOUND copies of the *Mission Field* for 1884 can be obtained for three shillings apiece, or cases for binding the twelve numbers for eightpence.

FROM Tokio we learn that the great typhoon, which did considerable damage in the middle of September, did not injure the Society's property much. The Rev. E. C. Hopper writes:—

"You will be glad to hear that the S.P.G. suffered as little as anybody. Two Presbyterian churches and one Roman Catholic church were blown quite over (the latter damaged to the extent of some $2,000). Bishop Williams will also have had about the same amount of damage—$2,000. Against this one of my churches was damaged to the extent of 4½*d.* (!), another

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about 5s., and this house rather more—some £12. This is big in itself, but probably as little as any one has had to pay.

"The storm put off a wedding I had that day. A deluge separated the happy pair for three or four hours, so we had it the next day instead.

"He was Mr. Kawachi Takashi, one of Mr. Wright's first converts, and has always 'walked worthy of the vocation.' She was Ide O Rei, a cousin of Andrew Shimada, sewing teacher in the little school near Holy Cross Church. I baptised her last year, and she was confirmed on Whit Sunday this year.

"I have another wedding next week. In this case the pair are Wake Issaku, who has been 'teacher' to Miss Hoar, Miss Shaw, Mr. Garratt, and self, and is now also catechist to Mr. Woodman, of the American Episcopal Mission, and Kawakaniv O Kin, one of the two girls supported by the scholarships Mr. Wright had. It is a very healthy sign in a Mission when the Christians pair off among themselves."

ST. LUKE'S Mission, Tounghoo, the famous Mission to the Karens, occupying more than fifty villages, and largely influencing the surrounding tribes, is now under the spiritual care of the Rev. W. E. Jones and the Rev. A. Salmon, with five native clergymen. The Rev. T. W. Windley, who has done such great work at Tounghoo since 1868, has been compelled by ill-health to come to England.

Mr. Salmon in his Michaelmas Report speaks of two events of exceptional interest during the previous quarter, viz. the opening of a girls' boarding and day school for Karens, and the establishment of a training school for catechists. There has been a very promising beginning made with the girls' school, but

"It will take some time to prove to the people that female education is a benefit, and therefore they will not respond so well to our appeal for help in this undertaking as for the education of the boys. 'We want our girls to look after the buffaloes,' said a Karen to me the other day. 'Educate the boys,' he continued, 'and you will do well; but the girls we cannot spare, and it would do them no good.'"

The training school for catechists has already nine students, who live in a large house attached to the Mission:—

"It is proposed at present that the teaching should be wholly in Karen. The Rev. W. E. Jones, with his seven years' experience of the language, takes the more difficult portion of the work, viz. Ecclesiastical History, Prayer Book, and Pastoral Theology, while at present I confine myself to Old and New Testament subjects, quite difficult enough, seeing that there

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is hardly a book on the subject translated into the Karen language. Each student has practical work in some way or other, such as reading the daily lessons, or taking service at a village chapel six miles distant."

WRITING from Regina on October 9th, the Bishop of Assiniboia gives an outline of the work being done by the clergy and lay readers in the new diocese, as follows:—

"Rev. J. Sargent lives at Moose Jaw, and with the assistance of one o the laymen living here with me, takes Medicine Hat once a month, 250 miles down the line, and Swift Current, 110 miles down the line.

"Rev. D. Lewis lives at Qu'Appelle Fort, and takes services at Indian Head, about eighteen miles, and two other stations, each about fifteen miles.

"Rev. H. H. Smith lives at Regina, where there are two Sunday services, and therefore, except when I am there, he can do nothing else.

"The above three clergymen were out here and had their duties assigned them before I came.

"Rev. W. Bolton and Mr. Shafto Agassiz at Moosomin, the first station in this diocese east. They take Moose Mountains, forty-five miles to the south; Wapella, sixteen miles, and Whitwood, thirty miles to the west. They have thirteen stations, at which services are held at least once a month. There are two other voluntary lay readers in this district.

"Rev. J. W. Gregory and Mr. Paul Lyon at Qu'Appelle Station, eighteen miles from the Fort. They take Wolseley, thirty miles, Grenfell forty-five miles, and Broadview sixty miles, to the east, and have three other places at which services are held.

"As priests can only be at each of these stations about once in three weeks, they have celebrations whenever and at whatever hour they take a service.

"In the eleven Sundays that I have been here I have visited twelve of these different stations. As there is only a deacon in charge here (at Regina), I have had to be here every three weeks."

In a later letter (dated October 31st) the Bishop has very unhappy news to communicate. His own house at Regina has been completely destroyed by fire.

BISHOP SCHERESCHEWSKY having, after long-continued illness, resigned the (American) see of Shanghai, the Rev. W. J. Boone (as we stated last June) was appointed his successor. Mr. Boone's consecration took place, as we learn by telegram, on St. Simon's and St. Jude's Day (Oct. 28th), in Shanghai.

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The occasion is one of great interest. Mr. Boone is the son of the first Bishop of Shanghai. It is believed to be the first instance of the consecration in China of a Christian Bishop of any branch of the Church. It was arranged that the American and English prelates of China and Japan should join in his consecration, Bishop Williams being chief consecrator, and Bishop Burdon of Hong-Kong, Bishop Moule of Mid-China, Bishop Scott of North China, and Bishop Poole of Japan, co-operating with him.

THE volume of the *Gospel Missionary* for 1884 is now ready. It may be bought in a stiff illustrated cover for ninepence, and separate covers for binding may be had for twopence. It contains ninety-two pages, with numerous illustrations, and forms an attractive Sunday School Prize or Christmas Gift.

AT the Centenary Service in St. Paul's Cathedral (as at the commemoration last month in Aberdeen) the hymn was sung which was used at the consecration of Bishop Seabury. It is the old metrical rendering of Psalm xc. 14—17, and its singular aptness both in 1784 and 1884 must strike all who read it:—

"To satisfy and cheer our souls
Thy early mercy send;
That we may all our days to come
In joy and comfort spend.

"Let happy times with large amends
Dry up our former tears,
Or equal at the least the term
Of our afflicted years.

"To all Thy servants, LORD, let this
Thy wondrous work be known;
And to our offspring yet unborn,
Thy glorious power be shown.

"Let Thy bright rays upon us shine;
Give Thou our work success;
The glorious work we have in hand
Do Thou vouchsafe to bless."

MANY of our readers will have heard with regret of the destruction by fire of the Grand Hotel des Alpes at Mürren, and all who have experienced the kindness of that most courteous of landlords, Herr Gürtner, will sympathise

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with him. There is no doubt that the destruction of this beautiful hotel was the act of an incendiary. The Church was protected, and the dependence was saved, together with the furniture of several salons, and the harmonium, which belongs to the Church. The books, plate, &c., were lost. We are glad to learn that the building was partially insured, and Herr Gürtner fully hopes to have the new hotel ready for the reception of the Society's chaplains and other guests in June next.

SINCE our last issue a zealous, patient worker for Missions has passed away. Miss Townsend, who went to Natal with the late Bishop Colenso in 1848, had for many years lived in England, but her intense sympathy with Missionary work never languished. Her foremost interest was centred in the diocese of St. John's, and Bishop Callaway, under whose direction she for many years worked at Springvale; but her sympathy was with the whole work, and her untiring labours were always characterised by humility and unselfishness.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 21st, at 2 P.M., the Rev. the Master of the Charterhouse in the Chair. There were also present the Bishop of Colchester, Earl Powis, and F. Calvert, Esq., Q.C., *Vice-Presidents;* Canon Bennett, Rev. B. Belcher, Canon Crosse, General Davies, Hon. and Rev. J. W. Leigh, General Lowry, C.B., General Maclagan, Rev. J. Frewen Moor, Rev. W. Panckridge, General Nicolls, Archdeacon Pownall, Rev. Prebendary Salmon, General Tremenheere, C.B., S. Wreford Esq., *Members of the Standing Committee;* and Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, C. G. Burke, Esq., W. A. Clark, Esq., Rev. J. H. Clayton, R. Cust, Esq., Rev. T. Darling, Rev. J. J. Elkington, Rev. W. Furneaux, Rev. Geo. Heathcote, Rev. B. Maitland, A. North, Esq., Rev. S. Phillips, Rev. G. C. Reynell, Rev. A. W. L. Rivett, Rev. C. Wyatt-Smith, Rev. Dr. Townesend, J. F. Ward, Esq., *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to October 31st:—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

January—Oct., 1884.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	25,582	7,744	3,461	36,787	74,554
SPECIAL FUNDS	10,174	—	4,561	14,735	20,738
TOTALS . .	35,756	7,744	8,022	51,522	95,292

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B.—*Comparative Amount of Receipts for the General Fund at the end of October in five consecutive years.*

	1880.	1881.	1882.	1883.	1884.
Subscriptions, Donations, and Collections	£25,481	£25,802	£29,387	£26,414	£25,582
Legacies	8,535	4,827	4,446	6,684	7,744
Dividends, Rents, &c.	3,767	3,623	3,604	3,477	3,461
TOTALS	37,783	34,252	37,437	36,575	36,787

3. On the proposal of the Standing Committee, it was agreed to add the following clause to Bye-Law XIII. :—

"And the Incorporated Members resident in Ireland shall in like manner elect eight Diocesan Representatives, four for the Province of Armagh, and four for the Province of Dublin, to be elected by the Incorporated Members resident within the dioceses of each Province respectively."

4. Authority was given to affix the Coporate Seal to certain Powers of Attorney.

5. On the recommendation of the Standing Committee and the Board of Examiners, Mr. John Jones was accepted for work in the diocese of Antigua; and on the recommendation of the Standing Committee, a title to deacon's orders for ordination by Bishop Poole in Japan, was granted to Yamagata Yonegi.

6. The Rev. G. Billing, the Society's Secretary in the diocese of Madras, addressed the Society.

7. The Rev. J. Frewen Moor addressed the members on the subject of the Missionaries' Children Education Fund.

8. All the candidates proposed at the meeting in July were elected into the Corporation. The following were proposed for election at the meeting in January :—

Herbert Clifford Saunders, Esq,, Q.C., 1, Bolton Gardens, S. Kensington; Rev. J. B. Parker, St. Nicholas, Chislehurst, S.E.; Rev. S. J. Bowles, Beaconsfield, Bucks; Very Rev. A. F. Smyly, D.D., Dean of Derry; Rev. A. D. Atkinson, Waringstown Rectory, Lurgan, Ireland; Rev. F. Hogan, All Saints, Eglantown, County Down; Rev. D. C. Abbott, Fivemiletown Rectory, County Tyrone; Rev. R. J. Roberts, Buttington, Welshpool; Rev. George Goldie, Farmington, Gloucester; Rev. Walter Beck, Kinoulton, Nottingham; Rev. J. C. Cunningham, Marnham, Newark; Rev. P. H. Droosten, Bingham, Notts; Rev. R. Gamson, Normanton, Newark; Rev. W. C. Leeper, Bingham, Notts; Rev. A. J. M. Muegens, Carlton, Nottingham; Rev. J. Trevaskis, St. John's, Nottingham; Rev. T. W. Windley, Sneinton, Nottingham; Rev. E. Ilbert Crosse, Shipley, Horsham; Rev. Wilfrid G. Wickham, Crookham, Farnham; Rev. Clement Powell, Farnham; Rev. Evan Yorke Nepeau, Appleshaw, Andover; Rev. C. Bickersteth, Framlingham, Suffolk; Rev. John Rowe, Load Vicarage, Langport; Rev. G. A. Anson, Longford, Derby; Rev. W. H. Arkwright, Rowsley, Bakewell; Rev. W. Auden, Church Broughton, Derby; Rev. G. E. Mason, Whitwell, Chesterfield; Rev. G. M. Drought, Holy Trinity, Finchley; and Rev. F. E. Hopwood, Badsworth, Pontefract.

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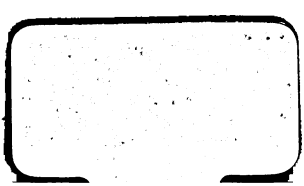

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